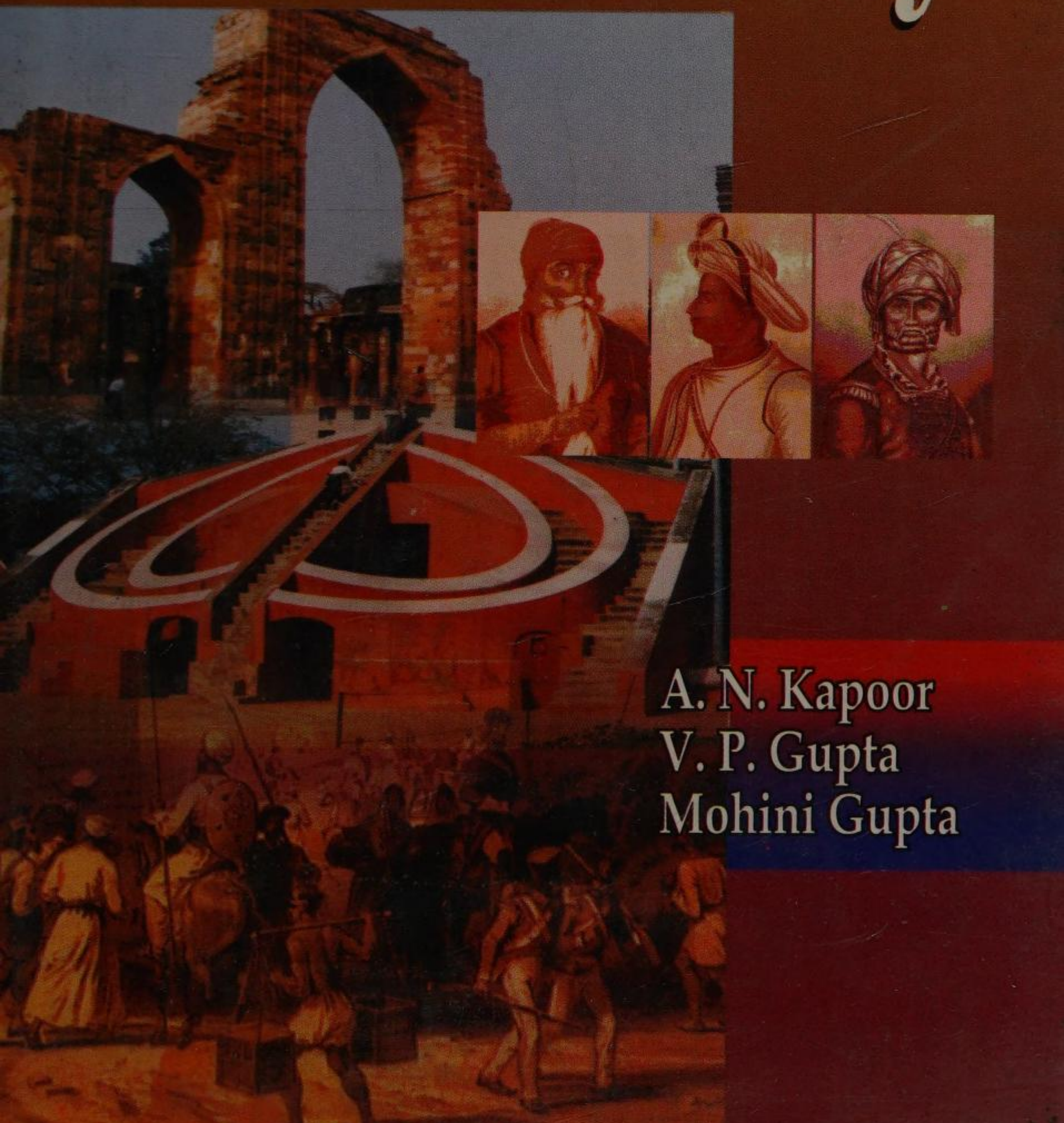
An Encyclopaedic Dictionary of

Medieval Indian History



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Preface

The present work *An Encyclopaedic Dictionary of Medieval India* is the third publication under our ongoing series *An Encyclopaedic Dictionary of Indian History and Culture*. It aims to be a handy reference manual for understanding the different aspects of Indian history and culture during the medieval ages which roughly start from 1200 AD and continues upto the Battle of Plassey in 1757, when the British established their rule in Bengal.

Historically the Medieval Indian History can be divided into two broad periods: Delhi Sultanate (1206-1525) and Mughal Empire (1526-1757). The Delhi Sultanate was ruled by five dyansties: (1) The Slave Dynasty (1206-1290); (2) The Khalji Dynasty (1290-1320); (3) The Tughlaq Dynasty (1320-1388); (4) The Sayyid Dynasty (1388-1450) and (5) The Lodi Dynasty (1450-1526). Each of these dynasties had Sultans whose claim to authority rested on military capabilities. They attempted to exercise complete power within their territorial jurisdiction. They were guided by the Islamic law which sometimes went against the Hindus who constituted the majority of their subjects.

The Mughal Empire was established by Babar in 1526 when he defeated a powerful Rajput confederacy under the leadership of Rana Sanga of Mewar (Rajputana). Babar's descendants ruled in India for nearly 300 years. The first six Mughal Emperors—Babar, Humayun, Akbar, Jahangir, Shahjahan and Aurangzeb—are hailed as the great Mughals. Their rule is synonymous with splendour. The later emperors were less gifted and became dependent on others. Their weaknesses led to the disintegration of the Mughal Empire. The Mughal rule produced a composite culture which flowered in art, architecture, cuisine, dress, painting, poetry and even in popular religion.

The book is divided into four sections: *Section One: Historical*

Perspectives has four chapters—The Delhi Sultanate, The Mughal Empire, The Nature of Muslim State, and The Marathas and the Sikhs. The Chapter on Delhi Sultanate describes the Turkish Conquest of India, the early Turkish Sultans, Consolidation of Turkish Rule, the rule of Khiljis and Tughlaqs, the decline of the Sultanate, the rise of regional states, the Muslim states of South India, and the Vijayanagar Empire.

The Mughal Empire at its zenith commanded resources unprecedented in Indian history. It covered almost the entire subcontinent. The Muslim state in India was a theocracy. Under it the people were converted to Islam. The rise of the Marathas and the Sikhs contributed to the downfall of the Mughals.

Section Two—The Dictionary contains about four hundred entries relating to the various aspects of India's medieval history and culture. There are entries on rulers, saints, poets, artists, monuments, battles, treaties, cities, movements, dynasties, religions and sects so as to furnish a complete picture of the Indian society during the middle ages. There are quite a few entries dealing with Islam also.

Section Three—The Chronology—describes major dates and events of medieval India; *Section Four—The Bibliography*—contains an exhaustive bibliography of more than 200 titles covering the entire theme of the volume.

Editors

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Section One
Historical Perspectives

1

The Delhi Sultanate

It has been generally held that the medieval period of Indian history began with the arrival of the Turks (dated to either AD 1000 or 1206), because the Turks brought with them a new religion, Islam, which changed Indian society at all levels.

The Early Muslim Period

The first Muslim raids in the subcontinent were made by Arabs on the western coast and in Sind during the seventh and eighth centuries, and there had been Muslim trading communities in India at least since that time. The significant and permanent military movement of Muslims into North India, however, dates from the late twelfth century and was carried out by a Turkish dynasty that arose indirectly from the ruins of the Abbasid caliphate. The road to conquest was prepared by Sultan Mahmud of Ghazna (modern Ghazni in Afghanistan), who conducted more than 20 raids into North India between 1001 and 1027 and had as their object plunder rather than conquest.

The Delhi Sultanate

The decline of the Ghaznavis after 1100 was accentuated by the sack of Ghazni by the rival Shansabanis of Ghur in 1150-1151. The changing balance of power resulted from the westward movement of the non-Muslim Karakitai Turks into the area dominated by the Seljuq Turks, who had been the principal power in Iran and parts of Afghanistan during the previous 50 years.

The Turkish Conquest

By 1186 the Ghurids had destroyed the remnants of Ghaznavid

power in the northwest and were in a favourable military position to move against the North Indian Rajput power. The Chauhans (Chahamanas) under Prithviraj defeated Muhammad of Ghur in 1191 at Tarain (Taraori), northwest of Delhi, but his forces returned the following year to defeat and kill the Rajput king on the same battlefield. The victory opened the road to Delhi, which was conquered in 1193. Muhammad of Ghur completed his conquests with the occupation of the military outposts of Hansi, Kuhram, Sursuti, and Sirhind and then returned to Ghazna with a large hoard of treasure, leaving his slave and lieutenant, Qutb-ud-Din Aibak, in charge chief and made his headquarters at Delhi in 1193 and began a campaign of expansion.

Qutb-ud-Din Aibak the first ruler in what has become known, perhaps unreasonably, as the Slave dynasty moved from the neighbourhood of Delhi to Lahore. There he set up guard against another of Muhammad of Ghur's slaves, Taj-ud-Din Yildiz of Ghazna, who also claimed his former master's Indian possessions. In 1208 Qutb-ud-Din defeated his rival and captured Ghazna but soon was driven out again. He died in 1210 after having managed to establish the fondation of an Indian Muslim State.

The sultans not only kept a close watch over the slave market but also commissined slave merchants as State agents. Sultan Shams-ud-din Iltutmush (reigned 1211-1236), son-in-law and successor to Aibak, who was himself a *mamluk* (slave soldier), sent a merchant to Samarkand, Bukhara, and Tirmiz to purchase young slaves on his behalf.

Consolidation of Turkish rule

By 1236, when Iltumish died, the sultanate of Delhi was established as the largest and most powerful of the competing states in North India. Delhi was no longer subordinate to Ghazna, nor was it to remain simply a frontier outpost. Owing to Iltutmish's able leadership it was to become, rather, a proud centre of Muslim power and culture in India. It was made clear, to what extent Islam and Islamic law (*Sharia*) could determine the contour of politics and culture in the overwhelmingly non-Islamic Indian environment. Despite the Islamic proscription against women rulers, Iltutmish seems to have enjoyed support among his nobles and advisers for his assertion that the legal structure of the State in India should not be based strictly on Islamic law.

By 1246, Ghiyas-ud-Din Balban, a junior member of Chihilgan—a political faction of Iltutmish's forty personal slaves had gained

enough power to attain a controlling position within the administraton of the newest sultan, Nasir-ud-Din Mahmud (who ruled from 1246-1266). Balban, acting first as *naib* ("deputy") to the sultan and later as sultan (reigned 1266-1287), was the most important political figure of his time. The period was characterized by almost continuous struggles to maintain Delhi's position against the revived power of the Hindu chiefs (principally Rajputs) and by vigilance against the strife-ridden but still dangerous Mongols in the west.

The Khaljis

After a struggle between the two factions, Jalal-ud-Din Firuz Khalji assumed the sultanate in 1290. During his short reign (1290-1296), Jalal-ud-Din suppressed a revolt by some of Balban's officers, led an unsuccessful expedition against Ranthambhor, and defeated a substantial Mongol force on the banks of the Sind River. In 1296 his ambitious nephew and successor, Ala-ud-Din Khalji, assassinated him.

The Tughluqs

The Khaljis lost their power within five years after Ala-ud-Din's death (1316). Qutb-ud-Din Mubarahk Shah, Ala-ud-Din's third son, assumed the sultanate (1316-1320). Qutb-ud-Din suppressed revolts in Gujarat and Devagiri and conducted another raid on Telingana. He was murdered by his favourite general, a Hindu convert named Khusraw Khan, who had built substantial support among a group of Hindus outside the traditional nobility. Ghazi Malik, the warden of the western marches at Deopalpur opposed Khusraw's rule and Khusraw was defeated and slain after four months.

The reign (1325-1351) of Muhammad bin Tughluq marked both the high point of the sultanate and the beginning of its decline. The period from 1296 to 1335 can be seen as one of nearly continuous centralization and expansion. There were few places in the subcontinent where the sultan's authority could be seriously challenged. Muhammad bin Tughluq, however, was unable to maintain the momentum of consolidation. By 1351 South India had been lost and much of the North was in rebellion.

Muhammad bin Tughluq's successor was his cousin Firuz Shah (reigned 1351-1388) who is noted, in particular, for his conciliatory attitude towards the two main influential Muslim groups of the period—the religious leaders and the nobility. While Ala-ud-Din Khalji had kept religion and religious leaders apart from his political

plans and Muhammad bin Tughluq had incurred the enmity of at least some Sufis because of his refusal to give them what they regarded as proper support, Firuz rewarded Sufis and other religious leaders generously and listened to their counsel. He also created charities to aid poor Muslims, built colleges and mosques, and abolished taxes not recognized by Muslim law.

Decline of the Sultanate

With the death of Firuz Shah Tughluq the decline of the sultanate started. The sons and grandsons of Firuz, supported by various groups of nobles, began a struggle for the throne that rapidly diminished the authority of Delhi and provided opportunities for Muslim nobles and Hindu chiefs to enhance their autonomy. By 1390 the governor of Gujarat had declared his independence, and between 1391 and 1394 the important Rajput chiefs of Etawah rebelled and were defeated four times. By 1394 there were two sultans, both residing in or near Delhi. The result was bitter civil war for three years; meanwhile, the disastrous invasion of Timur drew nearer.

Timur, who was in possession of a vast empire in the Middle East and Centeral Asia, invaded India in 1398 and dealt the final blow to the effective power and prestige of the Delhi Sultanate. In a well-executed campaign of four months—during which many of the disunited Muslim and Hindu forces of North India either were bypassed or submitted peacefully while Rajputs and Muslims fighting together were slaughtered at Bhatnagar—Timur reached Delhi and, in mid-December, defeated the army of Sultan Mahmud Tughluq and sacked the city. It is said that Timur ordered the execution of at least 50,000 captives before the battle for Delhi and practically everything of value was removed.

The Rise of Regional States

During the fifteenth and early sixteenth centuries, no paramount power enjoyed effective control over most of North India and Bengal. Delhi became merely one of the regional principalities of North India, competing with the emerging Rajput and Muslim states. Gujarat, Malwa, and Jaunpur soon became powerful independent state; old and new Rajput States rapidly emerged; and Lahore, Dipalpur, Multan, and parts of Sind were held by Khizr Khan Sayyid for Timur (and later for himself). Khizr Khan also took over Delhi and a small area surrounding it after the last of the Tughluqs died in 1413, and he founded the dynasty known as the Sayyid.

The Sayyids ruled the territory of Delhi until 1451, trying to obtain trubute and recognition of suzerainty from the nearby Rajput rulers and fighting almost continuously against neighbouring States to preserve their kingdom. The last Sayyid ruler, Ala-ud-Din Alam Shah (reigned 1445-1451), peacefully surrendered Delhi to his nominal vassal, the Afghan Bahlul Lodi, and retired to Badaun district, which he retained until his death in 1478. Before he moved to Delhi, Bahlul Lodi had already carved out a kingdom in the Punjab that was larger than that of the Sayyid sultans.

The Muslim States of South India (c. 1350-1680)

Sultanate rule in most of South India existed for only a few years and was firmly established only in the northern Deccan, with Daulatabad as its centre. The forced withdrawal of the sultanate force from the Deccan between 1330 and 1347 was partly the result of resistance offered by Hindu chiefs and some Muslim nobles. Members of those two groups established serveral rebel principalities and the two strongest States of the south—the Muslim-ruled Bahmani kingdom and the Hindu-ruled Vijayanagar Empire.

Several political and cultural tendencies that emerged at this time had significant effects on the development of the Bahmani State and its successors. Although the State had been organized by a group of dissident nobles from the Delhi Sultanate, differences in both the culture and the political affiliation of the nobilities developed, largely because of differences in recruiting patterns. Soon after the foundation of the Bahmani State, large numbers of Arabs, Turks, and particularly Persians began to immigrate to the Deccan, many of them at the invitation of Sultan Muhammad I, and there they had a strong influence on the development of Muslim culture during subsequent generations. The new settlers *(afaqis)* also had a political effect, as they soon began competing successfully for important positions within the political hierarchy.

The original rebels of the Delhi sultnante and their descendants, who came to be called *dakhnis* (Deccani—from the Deccan), thought of themselves as the old nobility and thus resented the success of the newcomers. The situation was comparable to that of the Delhi Sultanate, in which a party of entrenched nobles had tried to protect their privileged position against newcomers who were developing claims to power. Thus, the distribution of high offices among Persian newcomers by Sultan Ghiyas-us-Din (Muhammad II's oldest son, who ruled for about two months) in 1397 was seen as a threat by the old nobles and Turks and was probably a major reason for his

assassination. Later, the addition of Hindu converts and Hindus to the nobility complicated the situation further, as it had in the north, but the division between Deccani and *afaqis* (newcomers) was most significant and contrubuted to the disintegration of the Bahmani State.

Mabar, the first among the rebel States to emerge in South India, was founded at Madurai by the erstwhile Tughluq general Jalal-ud-Din Ahsan Shah in 1335. Lasting barely 45 years, with seven rulers in quick succession, Mabar covered the Tamil region between Nellore and Quilon and contributed to the commercial importance of South India by encouraging Muslim traders from the Middle East and even attempting to sponsor an expedition to the Maldives. The Mabar wars with the Hoysalas of Karnataka took place in the lower Cauvery region and were fought for control over a series of fortified trading stations between the coast and the interior. The Vijayanagar invasion under Prince Kumara Kampana dealt a severe blow to Mabar's commercial importance in 1347; Vijayanagar completed the conquest in 1377-1378 under Harihara II.

The Vijayanagar Empire (1336-1646)

Founded in 1336 in the wake of the rebellions against Tughluq rule in the Deccan, the Hindu Vijaynagar Empire lasted for more than two centuries as the dominant power in South India. Its history and fortunes were shaped by the increasing militarization of peninsular politics after the Muslim invasions and the commercialization that made South India a major participant in the trade network linking Europe and east Asia. Urbanization and monetization of the economy were the other significant developments of the period that brought all the peninsular kingdoms into highly competitive political and military activities in the race for supremacy.

It is likely that the sultans of Golconda and Ahmadnagar, who had lost much at the hands of Rama Raya, were primarily responsible for the formation of an alliance that destroyed Vijayanagar's power forever. By 1564 at least four of the five sultans (Berar is questionable) had begun their march on Vijayanagar, which resulted early in 1565 in the disastrous defeat of the Vijayanagar forces in the battle of Talikota (Banihatti) and in the subsequent sack and destruction of much of the city of Vijaynagar. Rama Raya was captured and killed, but his brother Tirumala escaped to the south with the king and much of the royal treasure.

Vijayanagar was the first South Indian State to have encompassed three major linguistic and cultural regions and to

have established a high degree of political unity among them. The administration of the kingdom sporadically achieved a relatively high degree of centralization, although centrifugal tendencies regularly appeared. To the original five *rajyas* (provinces) held by the Sangama brothers, new ones were added, as territories were acquired. Within and among these regions, a complex mosaic of chiefly great houses exercised power to varying degrees, though not with the virtual autonomy that some historians have suggested. The central administration had both a revenue and a military side, but the actual business of raising taxes and troops was mostly the responsibility of the provincial governors and their subordinates. The central government maintained a realtively small body of troops, but it assigned a value to the lands held by the provincial governors and determined the number of troops that were to be supplied from the revenues of each province. Under Vijayanagar rule, temples, which exhibited singularly imperial features like huge enclosures and entrance gateways (*gopuras*), emerged as major political arenas. Monastic organization (*mathas*) representing various religious traditions also became focal points of local authority, often closely linked with the Nayaka chieftaincies. A fairly elaborate and specialized administrative infrastructure underlay these diverse local and regional religiopolitical forms.

Later Dynasties

Beginning as a small chieftain about 1456, Narasimha had put together a large dominion by 1485 as a result of conquests in the south, as well as campaigns against Orissa; and although nominally subordinate to Virupaksha, he was performing more extensive military and administrative functions than was his superior. It is not surprising, when Virupaksha was murdered by one of his sons—who was in turn murdered by his brother—that Saluva Narasimha (reigned 1485-1490) stepped in to remove the new ruler and to begin his own dynasty. Usurpation was easier than consolidation, however, and Narasimha spent his reign in relatively successful campaign to reduce his vassals throughout the kingdom to submission and in unsuccessful attempts to stop the encroachment of the king of Orissa. Narasimha also opened new ports on the west coast so that he could revive the horse trade, which had fallen into Bahmani hands, and he generally revitalized the army. By 1490 the process of centralization was begun again, and both internal and external political circumstances soon could combine to create better opportunities than ever before.

2

The Mughal Empire

The Mughal Empire at its zenith commanded resources unprecedented in Indian history and covered almost the entire subcontinent. From 1556 to 1707, during the heyday of its fabulous wealth and glory, the Mugal Empire was a fairly efficient and centralized organization, with a vast complex of personnel, money, and information dedicatied to the service of the emperor and his nobility.

The Empire in the Seventeenth Century

The Mughal Empire in the seventeenth century continued its conquest and territorial expansion, with dramatic increase in the numbers, resources, and responsibilities of the Mughal nobles and *mansabdars*. There were also attempts at tightening imperial control over the local society and economy. The critical relationship between the imperial authority and the *zamindars* was regularized and generally institutionalized through thousand of *sanads* (patents) issued by the emperor and his agents. These centralizing measures imposed increasing demands upon both the Mughal officials and the local magnates and therefore generated tensions expressed in various forms of resistance. The century witnessed the rule of the so-called three Great Mughals: Jahangir (ruled 1628-1658), and Aurangzeb (ruled 1658-1707). The reigns of Jahangir and Shah Jahan are noted for political stability, brisk economic activity, excellence in painting, and magnificent architecture. The empire under Aurangzeb attained its greatest geographic reach; the period, however, also saw the unmistakable symptoms of Mughal decline.

The individual abilities and achievements of the early Mughals—Babur, Humayun, and later Akbar—largely charted this course. Babur and Humayun struggled against heavy odds to create the Mughal domain, while Akbar, besides consolidating and expanding its frontiers, provided the theoretical framework for a truly Indian

State. Picking up the thread of experimentation from the intervening Sur dynasty (1540-1556), Akbar attacked narrow-mindedness and bigotry, absorbed Hindus in the high ranks of the nobility, and encouraged the tradition of ruling through the local Hindu landed elite. This tradition continued until the very end of the Mughal Empire, despite the fact that some of Akbar's successors, notably Aurangzeb (1658-1707), had to concede to contrary forces.

Political unification and the establishment of law and order over extensive areas, together with extensive foreign trade and the ostentatious lifestyles of the Mughal elites, encouraged the emergence of large centres of commerce and crafts. Lahore, Delhi, Agra, and Ahmedabad, linked by road and waterways to other important towns and the key seaports, were among the leading cities of the world at the time. The Mughal system of taxation had expanded both the cash nexus and commodity production, which, in turn, promoted a network of grain markets (*mandis*), bazars, and small townships (*qasbahs*), supplied by a highly differentiated peasantry in the countryside.

Increasing monetization was illustrated, in the first place, by the growing use of bills of exchange (*hundis*) to transfer revenue to the centre from the provinces and the consequent meshing of the fiscal system with the financial network of the money changers (*sarrafs*); and second, by the increasing interest of and even direct participation by the Mughal nobles and the emperor in trade. Tatta, Lahore, Hugli (Hooghly), and Surat were great centres for such activity in the 1640s and 1650s. The emperor owned the shipping fleets, and the governors advanced funds to merchants from State treasuries and the mints.

The shift in the attitude towards trade in the course of the seventeenth century owed a good deal to the growing Iranian influence in the Mughal court. The Iranians had a long tradition of combining political power and trade. Shah Abbas I had espoused greater State control of commerce. Because the contemporary Muslim empires, including the Mughals, the Safavids, and the Ottomans, were conscious of one another as competitors, mutual borrowings and emulations were more frequent then the chroniclers would indicate.

Nadir Shah's Invasion

The Iranian invasion paralysed Muhammad Shah and his court. Maratha raids on Malwa, Gujarat, Bundelkhand, and the territory north of these provinces continued as before. The emperor was

compelled to appoint the Maratha *peshwa*, Balaji Baji Rao, as governor of Malwa. The province of Katehar (Rohilkhand) was seized by an adventurer, Ali Muhammad Khan Ruhela, who could not be suppressed by the feeble government of Delhi. The loss of Kabul opened the empire to the threat of invasions from the northwest; a vital line of defense had disappeared. The Punjab was again invaded, this time by Ahmad Shah Abdali, Nadir Shah's Afghan lieutenant, who became king of Kabul after Nadir's death (June 1747); Abdali sacked Lahore, and, even though a Delhi army compelled him to retreat, his repeated invasions eventually devastated the empire.

The weakening Mughal Empire invited Nadir Shah's descent upon the plains of northern India for plunder and spoil. For years the defenses of the northwest had been neglected. Nadir captured Ghazna and Kabul, crossed the Indus at Attock (December 1738), and occupied Lahore virtually unopposed. Hurried preparations were then made to defend Delhi, but the faction-ridden nobles could not agree on a strategy. Nadir defeated the Mughals at Karnal (February 1739), took Emperor Muhammad Shah prisoner, and marched to Delhi. As a reprisal against the killing of some of his soldiers, Nadir ordered the massacre of some 30,000 Delhi citizens. The invader left Delhi in May laden with a booty estimated at 700 million rupees. His plunder included the famous Koh-i-noor diamond and the jewel-studded Peacock Throne of Shahjahan. He compelled Muhammad Shah to cede to him the province of Kabul.

The Afghan-Maratha Struggle for North India

Muhammad Shah died in April 1748, and within the next 11 years four princes ascended the Mughal throne. Muhammad Shah's son, Ahmad Shah (ruled 1748-1754), was deposed by his *wazir*, Imad-ul-Mulk. Alamgir II (ruled 1754-1759), the next emperor, was assassinated, also by the *wazir*, who now proclaimed Prince Muhi-ul-Millat, a grandson of Kam Bakhsh, as emperor under the title of Shah Jahan III (November 1759). He was soon replaced by Alamgir II's son Shah Alam II. In one way or another, the Marathas played a role in all these accessions. Maratha power had by then reached its zenith in North India. Maratha efforts to dominate the Mughal court were, however, stubbornly contested by the Afghans, newly risen in power under the leadership of Najib-ud-Daulah. The Afghans also had the advantage of support from Abdali. The period thus saw a fierce struggle between the Marathas and the Afghans for control over Delhi and North India. The Afghans

enjoyed the blessings of the Sunni Muslim theologians, who saw in the rise of the Marathas the eclipse of the power of Islam. The Marathas, however, were never able to mobilize the Hindu chiefs of northern India to side with them collectively. The Jats and the Rajputs, who had emerged as effective rulers of a sizable part of North India, preferred to stay neutral. To the people of northern India, including the Hindus, the Marathas were alien plunderers from the south comparable to the Pathans from the northwest.

Meanwhile, Abdali had invaded and plundered repeatedly the northern plains down to Delhi and Mathura. The *Peshwa* then despatched a strong army under his cousin Sadashiva Rao to drive away the invader and establish the Maratha supremacy in North India on a firm footing. The final battle, in which the forces of Abdali routed the Marathas, was fought near Panipat on January 14, 1761. This defeat shattered the Maratha dream of controlling the Mughal court and thereby dominating the whole of the empire. Abdali did not, however, found a new kingdom in India. The Afghans could not even retain the Punjab, where a regional principality was emerging again under the Sikhs. With Shah Alam II away in Bihar, the throne in Delhi remained vacant from 1759 to 1771. During most of this period Najib-ud-Daulah was in charge of the dwindling empire, which was now effectivley a regional kingdom of Delhi.

Regional States (c. 1700-1850)

The States that arose in India during the phase of Mughal decline and the following century (roughly 1700 to 1850) varied greatly in terms of resources, longevity, and essential character. Some of them—such as Awadh (Ayodhya) in the north or Hyderabad in the south—were located in areas that had harboured regional States in the immediate pre-Mughal period and thus could hark back to an older local or regional tradition of State formation. Others were States that had a more original character and derived from very specific processes that had taken place in the course of the late sixteenth and seventeenth centuries. In particular, many of the post-Mughal States were based on ethnic or sectarian groupings—the Marathas, the Jats, and the Sikhs, for instance—which had no real precedent in medieval Indian history.

3

The Nature of Muslim State

Muslim rule in India has been conveniently divided into two periods, the Sultanate of Delhi (1206-1526) and the Mughal empire (1526-1707). It continued up to 1857, though in the later stages only nominally. When the Sultanate was established, it carried with it the experience gained by the Arab rule in Sindh and the Ghaznavid rule in Punjab of about two centuries. Meanwhile a well-developed statecraft had sprung up in Muslim countries during the Seventh to the twelfth centuries. This was mainly due to the universality of Islamic law. The Ghazni and Delhi sultanates cannot be isolated from the rest of the Muslim states particularly in the functioning of their institutions. There were parallel and sometimes identical institutions under the kingdoms of Ghazni and Delhi. The Sultanate of Delhi may not have possessed uninterrupted political continuity; its boundaries also constantly changed. As political entity, however, the Sultanate received sustenance from the evolution of institutions abroad and at home. The Mughal empire too in its early years lacked stability. But from Akbar (1556-1605) onwards there was undisturbed one dynasty rule. Its geographical boundaries also expanded and there was further growth of Islamic administrative institutions.

Nizam-I-Mustafa

For an Islamic state, the Quran, the multiple Hadis collections and the administrative acts and principles of the Prophet had set up rules for a 'purified' system of governance. Muhammad was not only the founder of a faith, he was also the ruler of Arabia. He personally participated in war. He delivered judgements, he executed prisoners of war. He entered into treaties with tribal leaders within and potentates outside Arabia. Since everything was done at the behest of Allah which was conveyed to Muhammad in the form of revelations, his ministration is known as Nizam-i (Muhammad)

Mustafa, meaning a regulated and purified system of governance based on the commands of God. Nizam-i-Mustafa is rightly translated into the English language as a theocratic administration both in letter and spirit.

The state the Muslim invaders and rulers set up in India was a theocracy. "All the institutions that the Muslims either evolved or adopted were intended to subserve the law," observes Tripathi.

Theocracy envisages "direct intervention and authorship of God through revelations in government of society", or "that constitution of a state in which the Almighty is regarded as the sole sovereign, and the laws of the realm as divine commands rather than human ordinances..." Prophet Muhammad envisaged only a theocratic state for Islam. From the very beginning it had been so conceived. "The history of the political structure of Islam, its system of government, laws and institutions, virtually starts from that date." "Islam is the direct government of Allah, the rule of God, whose eyes are upon his people. The principle of unity and order which in other societies is called *civitas*, *polis*, state, in Islam is personified by Allah: Allah is the name of the supreme power, acting in the common interest. Thus the public treasury is the treasury of Allah, the army is the army of Allah", even the public functionaries are "the employess of Allah."

The Shara "is based on the Quran which is believed by every Muslim to be the word of God revealed to His Prophet Muhammad on these two rocks—the Quran and Hadis (the Prophet's interpretations, traditions) is built the structure of Muslim Law. This law was the actual sovereign in Muslim lands.

"The protection of Shara," has two aspects: The propagation of the knowledge of Shara and its enforcement as law within the state. The one implied the maintenance of a class of scholars devoted to the study, the teaching and the propagation of that knowledge, and the other the appointment of one from those scholars as an adviser to the king in all his acts of state. The scholars devoted to that knowledge are called ulema and the one selected from among them is termed Shaikh-ul-Islam."

The Shaikh-ul-Islam was the representative of the ulema and it was his duty to bring "to the notice of the King what he thought detrimental or prejudicial to the interest of his religion, and the king had little option in acing upon such an advice". Their advice was the establishment of the Nizam-i-Mustafa or a *theocratic* state.

Thus the law under Muslim rule was the Shara which was based not on human experience but on divine revelation. It was not a secular law.

The fundamental basis of the Islamic polity is the attainment of complete religious uniformity, to root out heresy and to extirpate infidelity. Under it, populations everywhere were to be converted into true believers.

Hindu Influence on the Muslim State

India was too vast and the resistance of the people against Islamization of the country too determined. Therefore, Islam could not be forced down the throats of the people despite persistent desire and efforts of Muslim invaders and rulers. And so during the twelve centuries of Muslim rule some compromises had to be made.

In every sphere of life and activity, the Hindu fertile thought and vision influenced the rigid Muslim attitudes. In art and architecture the conquerors were inevitably impressed by the achievements of the Hindus and there came into being what is known as the Indo-Saracenic architecture. So was the case with painting and music. In classical and folk music the Hindus were past-masters, and the music that the Muslim rulers patronized in India was mainly Hindu. Similar was the case with polity. The concept of the theocratic Islamic state was not unoften influenced by the secular and tolerant traditions of Indian rules of governance although this did not change the theocratic nature of the Muslim state. Side by side the Muslim Sultanate and regional Muslim kingdoms, there were Rajput States and the Vijayanagar Empire whose nature of administration would have been constantly watched by the Muslim Kings. Hindu kings on the western coast built mosques for the convenience of Muslim traders and settlers in India; Deva Raya II (1419-1449) gave orders to enlist Mussulmans (as soldiers) in his service, allotting them estates, and erecting a mosque in the city of Vijayanagar. He also commanded that no one should molest them in the exercise of their religion, and moreover, he ordered a Koran to be placed before his throne on a rich desk.

Many Muslim scholars and rulers did not fail to notice this freedom in Hindu society and religion. India provided a completely new environment. "Hindustan is a wonderful country, copared with our (Muslim) countries it is a different world... Once the water of Sindh is crossed everything is in the Hindustani way ... people and horde, opinion and custom." In spite of what the Muslims had always done to the non-Muslims in pursuance of their scriptures, the Vijayanagar kings allowed, "that every man may come and

go, and live according to his own creed without suffering any annoyance, and without enquiring whether he is a Christian, Jew, Moor or Heathen. Great equity and justice is observed by all. Abul Fazl in his *Ain-i-Akbari* says "The inhabitants of this land are religious, affectionate, hospitable, genial and frank. They are fond of scientific pursuits, inclined to austerity of life, seekers after justice, contented, industrious, capable in affairs, loyal, truthful and constant. They one and all believe in the unity of God, and as to the reverence they pay to the images of stone and wood and the like, which simpletons regard as idolatry, it is not so."

In such an environment the Muslim mind, fanaticised by the commands of the Shariat, would have been occasionally dented by the Hindu spirit of tolerance, to breathe in freedom with a people who did not believe in one imposed version of God, one Book and one Prophet. Perhaps the first king who realised what India was, was Iltumish, who tackled his orthodox ulema in his own way. Alauddin khalji (1296-1316) even thought of founding a new religion which was believed to be in contravention of Islam (and the Shariat) for the Muslims were apprehensive that its enforcement would entail slaughter of a large number of Musalmans. Alauddin was illiterate and lacked the genius of taking any revolutionary step. But it appears that he recognised the fact that the rule of the Sharaiat was not entirely feasible in India.

Right up to the middle of the sixteenth century no king made any laws of the kind, and the Shariat continued to be supreme law prevalent in the Turkish, Afghan and Mughal times. They ruled with all the excesses that Islamic theory envisaged.

Akbar's Contribution

It was late in the sixteenth century that emperor Akbar promulgated a number of regulations for "the real benefit of the people". That is, he removed to some extent the disabilities imposed on the majority of the population. Akbar was an administrative genius. his reforms cover all areas of religion and society, and their number runs into hundreds.

The first revolutionary step of Akbar was the abolition of the Jizyah, the hated discriminatory tax paid by Hindu Zimmis. The Hindus, as Zimmis, had become second class citizens in their own homeland and were suffered to live under certain disabilities. One of them was that each adult must pay a pool tax called Jiziyah. The Zimmis also had to suffer in respect of their mode of worship, payment of taxes, and on account of certain sumptuary laws. Death

awaited them at every corner, because, being idolaters, they could be given a choice only between Islam and death. The state rested upon the support of the military class which consisted largely of the followers of the faith. They were treated as the favoured children of the state while various kinds of disabilities were imposed upon the non-Muslims.

Jiziyah was an outcome of Jihad and was an inalienable part of the Muslim theory of taxation. It brought great income to the state. But it was an emblem of inferiority for the Hindus who were held down by sheer force through this financial burden. All earlier Muslim kings had imposed it in its true religious connotation. With its abolition in 1564, Akbar brought Hindus on par with Muslims as common citizens of the state rather than treat them as second class citizens. In an Islamic state it was prohibited to treat infidels and idolaters as equal to the people of the faith. But "in spite of the disapproval of statesmen, and of much chatter on the part of the ignorant, (this) sublime decree was issued; which might be regarded as the foundation of the arrangement of mankind."

Akbar removed restrictions on the public religious worship by non-Muslims. He abolished pilgrim tax on Hindus (1563) and removed all restrictions on the building of churches by Christians and temples by Hindus. A church was built in Agra itself; others were constructed at Lahore, Cambay and Thatta. Many Rajas built temples dedicated to their favourite Gods. Raja Mansigh built a temple at Brindaban at a cost of 5 lakh rupees and another at Banaras.

Akbar did not stop at that. He allowed his Hindu spouses to perform Hindu worship inside the palace. A full Hindu temple built in his Allahabad fort still exists. Apostasy is punishable by death in Islam. Under earlier Kings conversion of Muslims to other faiths was not allowed. Such apostates paid with their lives for their "falling off from grace". Akbar issued orders permitting those Hindus who had been forcibly converted to Islam earlier, to reconvert to Hinduism. He also prohibited making slaves of prisoners of war. All this did not conform with the Quran and the Shariat.

Akbar's 'Infallibility decree' also falls under "anti-Islamic" measures. Although the document was written by the principal ulema and presented to Akbar for the glory of God and propagation of Islam, it was deemed to confer on the Emperor final powers of decision over conflicting opinions of the Mujahids. According to Badaoni, Akbar challenged the doctrines of Islam itself, and this made the author of *Muntakhab-ut-Tawarikh* rave. He writes: "At the religious discussion meeting held by Akbar, 'at which every one

might say or ask what he liked', the emperor examined people about the creation of the Quran, elicited their belief, or otherwise, in revelation, and raised doubts in them regarding all things connected with the Prophet and the imams. He distinctly denied the existence of *Jins,* of angels, and of all other beings of the invisible world, as well as the miracles of the Prophet." In the history of Muslim rule in India, it was for the first time that freedom of thought and critical appraisal of Islam was witnessed in the Court circles. In this atmosphere, the people also got busy collecting "all kinds of exploded errors, and brought them to his Majesty, as if they were so many presents.... Every doctrine and command of Islam as the prophetship, the harmony of Islam with reason ... the details of the day of resurrection and judgement, all were doubted and ridiculed." "Bir Bar..., Shaykh Abul Fazl and Hakim Abul Fateh... successfully turned the emperor from Islam and led him to reject inspiration, prophetship, the miracles of the Prophet and of saints and even the whole law."

Such an attitude of Akbar, and such a change of mind and heart was due to Akbar's association with Hindu scholars. His sympathetic and receptive mind willingly accepted the goodness that Hindus possessed and Hindu men of learning successfully conveyed to the King. Some earlier monarchs like Muhammad bin Tughlaq had also associated with Hindu saints and yogis but they had remained fundamentalists. It was Akbar's genius that grasped the finer points of Hindu civilization "skilfully represented" by learned Brahmins and he built up a political edifice on the oft-quoted principle of *Sulehkul,* or peace with all.

Akbar was by nature tolerant. But he also felt that the sentiments of the vast population of the Hindus had to be respected if a strong and stable national state was to be built up.

Emperor Akbar, used to invite learned Hindus for discussion. "As they (the Brahmins) surpass other learned men in their treatises on morals, and on physical and religious sciences, and reach a high degree in their knowledge of the future, in spiritual power and human perfection, they brought proofs based on reason and testimony..., and so skilfully represented things as quite self-evident ... that no man could now raise a doubt in His Majesty." Also, "His majesty, on hearing... how much the people of the country prized their institutions, commenced to look upon them with affection." He also believed that it was wrong to kill cows, which the Hindus worship. The custom of Rakhi, celebration of Diwali for similar reasons, became quite common. Jahangir also participated in all major Hindu festivals. He describes the Ramlila and dwells on the

Hindu caste system and the four *Varnashrams* without any criticism. Jahangir even performed the *shraddha* of Akbar.

Akbar tried to understand the spirit of India in a spirit of accommodation. He got the Ramayana and the Mahabharata translated into Persian. Akbar subscribed to a view that the true religion does not come in the way of another religion. "Islam, like the other two religions of the Judaic family, is exclusive-minded and intolerant by comparison with the religions and philosophies of Indian origin. Yet the influence of India on Akbar went so deep that he was characteristically Indian in (his) large-hearted catholicity.

Jahangir ordinarliy continued Akbar's toleration. His memoirs, the *Tuzuk-i-Jahangiri*, as a book reveals a non-religious secular outlook. Shahjahan may not have been as tolerant as his two predecessors, but it appears that his ardour for Islam was tampered by the love of his deputy, son, and heir-apparent Dara Shikoh.

Mughal Secularism Before and After

The first king of the Mughal dynasty was Zahiruddin Muhammad Babur. He conquered and ruled as a normal Muslim king. He inherited his religious policy in India from the Lodis. Sikandar Lodi's fanaticism must have been the norm of officials who continued to serve when Babur came to power. Babur himself was an orthodox Muslim. Babur was content to govern Hindustan in the orthodox fashion. Humayun had not much chance of developing any distinct religious policy of his own, although he was liberal towards the 'heretic' Shias. Sher Shah Suri too was neither liberal nor fanatic. He devotedly believed in the Shariat and said that "it bahoves kings not to disobey the commandments to God, to inscribe the pages of their history with the characters of religious, that their servants and subjects may love religion: for kings are partakers in every act of devotion and worship which proceeds from the priests and the people."

The hundred years (1556-1658) of Mughal rule comprising the reigns of Akbar, Jahangir and Shahjahan were a shade different. But for their fits of rage, Akbar and Jahangir were kind kings. These three Mughals proved an exception when they, more or less, left the religious beliefs of their subjects alone. Else Aurangzeb's militant policy of religious persecution, as advocated by the Islamic scriptures, was the norm of Muslim rule in India. A Muslim state could not but be a theocracy as the ideology of Islam was more important than thoughts and actions of a few individual 'secularist' kings.

But no Muslim monarch including the three Mughals mentioned above, could move away from the ideology of Islam, from the laws of Islam, from the practice of the Shariat.

In 1581, some Portuguese captives at Surat were offered their lives if they turned Muslim. Even iconoclastic zeal did not disappear under Akbar. Kangra was invaded in 1572-73, and even though Birbal was in joint command, the umbrella of the Goddess was riddled with arrows, 200 cows were killed an Muslim soldiers threw their shoes full of blood at the walls and doors of the temple into a Muslim school.

Akbar definitely declared himself a Muslim and proudly boasted that on account of his conquests Islam had now spread to territories where it had not been heard of before and the temples of the non-believers had been converted into mosques. He also roundly declared that the institutes of the Prophet and revelation of God have always been his guides. Under Shahjahan, Akbar's *Sulehkul* was almost reversed. During his reign temples were destroyed in Gujarat, Banaras and Allahabad, and at Orcha. Like Jahangir he stopped marriages between Muslim girls and Hindu men. Apostasy from Islam again became a capital crime in accordance with the tenets of the Shariat. During the reign of Shahjahan titles in use among Khalifas and Ghaznavids were revived. All that Islam advocated was more or less continued under all the Mughal monarchs. Akbar and Jahangir, like Babur and Shahjahan, adopted the title of Ghazi. Muslim nobles and ulema would not let the Muslim kings stray away from the path of Islam. Any deviation was sought to be corrected at the first opportunity. Immediately after the death of Akbar, Mulla Shah Ahmad, one of the greatest religious leaders of the age, wrote to various court dignitaries exhorting them to get this state of things altered in the very beginning of (Jahangir's) reign because otherwise it would be difficult to accomplish anything later on. Aurangzeb openly claimed to have fought "the apostate" Dara to re-establish the law of Islam.

Akbar's tolerance had exasperated the Muslim divines, and a promise was obtained from his successor, Jahangir, that he would defend the Muslim religion.

It is clear beyond doubt that the medieval state was a theocratic state. No wonder that many contemporary and later Muslim writers praise the deeds of Aurangzeb with great gusto. The name of Akbar is obliterated; it does not find mention by a single Muslim chronicler after his death.

The law which prevailed in India under Muslim rule was the

Shariat. This was the actual sovereign in Muslim lands. It was not a secular law. Muslim state was not a secular state. If in this scenario two or three individual Muslim monarchs behaved in a less orthodox fashion, they did not, as they could not, make the Muslim state in India non-theocratic.

Evolution of Administrative Institutions

The Quran contained almost nothing that may be called civic or state legislation. So also is the case with Hadis. There are very few references to government and administration in the Hadis. This lacuna was filled by Persian theories and practices. Persian court etiquette, Persian army organisation and administrative system were all adopted and developed under the Abbasids.

The Turks brought these institutions into India, adding some more offices and institutions while keeping the core intact. Muslim administration had evolved in Muslim lands through centuries and was highly developed before it was brought to India by the Turkish Sultans. At the head was the monarch or Sultan. He appointed and was assisted by a number of ministers. A brief list of ministers and officers will give an idea of the framework of the central administration. At the top were four important ministers (and ministries) which formed the four pillars of the State. These were Wazir (Diwan-i-Wazarat), Ariz-i-Mumalik (Diwan-i-Arz), Diwan-i-Insha and Diwan-i-Rasaiat. The Wazir was the Prime Minister who looked after the revenue administration. Ariz-i-Mumalik or Diwan-i-Arz was head of the army. He was known as Mir Bakhshi under the Mughals and was the inspector-genreal and paymaster-general of the army. Diwan-i-Insha was incharge of royal correspondence, and Diwan-i-Rasalat of foreign affairs and pious foundations. Sadr-i-Jahan, also called Sadr-us-Sudur, was the Chief Qazi. Under him was placed the Justice Department. There were officers of the royal household like Wakil-i-Dar (Chief Secretary), Amir-i-Hajib (Master of Ceremonies) and Barbak, 'the tongue of the sultan', whose duty it was to present petitions of the people to the king. There were dozens of other officers and hundreds of subordinates both in the Central administration and in the *Subahs* or provinces.

The Central government was formed on the Persian model. The Prime Minister was called Wazir and his ministry Diwan-i-Wazarat. The main business of the Wazir who presided over Diwan-i-Wazarat was finance, although he oversaw most of the affairs of the state. Agriculture, Building, Charitable institutions, Intelligence Department, the Karkhanas and the Mint were all

directly or indirectly under the Diwan-i-Wazarat. Next in importance was the Diwan-i-Arz under the Ariz-i-Mumalik. He was the controller-general of the military department. Muslim state introduced two new elements in Indian polity. It brought in a new law—the Shariat law. Secondly, it was based on military force. Formerly, under Hindu kings, state power was subject to numerous customary and constitutional restraints. Muslim state in India found its support solely in military force. Its Chief Commander was the King; its administrative commander was the Ariz-i-Mumalik (Mir Bakshi of the Mughals). The Diwan-i-Insha dealt with the correspondence between the Sultan and the local governments, including all correspondence of a confidential nature. The Diwan-i-Rasalat, as the term indicates, looked after diplomatic correspondence, and as such this ministry was a counterpart of the present-day foreign office.

The Diwan-i-Qaza, or the Department of Justice, was presided over by the Chief Qazi. Administration of Islamic justice was given a special place of importance in the Muslim state. One department of considerable importance was that of the Barid-i-Mumalik who was the head of the State Information Bureau. Through this department, the centre was kept informed of all that was happening all over the empire.

A network of news agents or intelligencers was spread out in all localities. They acted both as secret information agents as well as open news reporters. There were also a large number of spies in every place and chiefly in the houses of the nobles to report their affairs to the Sultan. Espionage played a very important role in Islamic autocracy.

The King's court, palace and household also had an elaborate administrative set up of its own. The provincial government was a miniature replica of the central one. The governors were called Walis and Muqtis. An expert in accounts called Sahib-i-Diwan was appointed in each province. He kept the local revenue records and submitted them to the Wazir. The army maintained by the governors and garrison commanders was subjects to control and inspection by the provincial Ariz, who was responsible to the central government. Similarly, administrative arangement of *parganas, shiqqs* and later *sarkars* was also clearly laid down. During the Mughal period, some new offices were created while nomenclatures of some others were changed. The administrative system also got the stamping of the Chingezi *Yasas* and the Institutes of Timur.

But the core of administration remained Islamic. As administrative

system implanted in India had evolved in Iran and adjoining Islamic countries, important administrators also came from these regions to run it. This rendered the administration exotic. The Mughal empire brought into existence and maintained for a century and a half (1556-1707) a bureaucracy, mainly Mughal, Turk and Afghan, and partly Rajput, with strong vested interest in Mughal imperialism. During this period and thereafter, the disparity in standards of living class even between the higher officials and average citizens, became so pronounced that a deep gulf yawned between the people and the bureaucracy, isolating the latter and turning it into a separate class essentially alien and foreign in outlook from the masses.

The Sovereign

The sovereign in the Muslim state was called Amir, Sultan, Badshah Shahanshah. He personified the will of the Muslim people, a people who have been one of the greatest empire builders. Since the institution of sultan or king came from Persia, there is not much in the Quran about it. But there are quite a new *hadis* which mention the institution of sultan and advocate unflinching loyalty to him. There should be affection and respect between the Hakim and his subjects. In course of time as the numbers of the Muslim increased, obedience to the leader became an imperative necessity and there are many *ahadis* advocating unflinching loyalty to the sultan who alone could be leader of warriors engaged in expansionist wars (glorified as the Holy Jihad). Even if a Habshi *ghulam* was appointed as the Hakim, he is to be given unflinching obedience.

Following upon the Muslim tradition the monarch was known as sultan during the early Muslim rule in India. This appellation was continued till it was replaced by Babur who took the title of Padshah. Thus sultan was the accepted title when the Turks conquered and set up a Muslim state in Hindustan. Before this Muslims had set up empires in many parts of the world. Empire building and ruling effectively in accordance with the precepts of the Shariat was in the logic of the history of Islam and this could be accomplished only by a sultan. The sultan had usually a strong army, collected taxes and contributions and was surrounded by counsellors. They bestowed upon him attributes of divinity, upon subjects those of devilry, thus making his presence in the world a sort of a benediction necessary for the good of mankind. Once man was declared to be bad and the king full of virtues, there was hardly any difficulty for political philosophy and religion to

recommend strict control of the people by the sultan.

In the *Siyasat Nama,* Nizm-ul-Mulk Tusi stressed that since the kings were divinely appointed, "they must always keep the subjects in such a position that they know their stations and never remove the ring of servitude from their ears."

In this context it would be pertinent to point out that there were monarchs and in both autocracy reigned supreme.

Shahjahan, ruled as an autocrat and his reign is called a 'golden age'. "The glitter of gems and gold in the Taj Mahal or the Peacock Throne," writes Jadunath Sarkar, "ought not to blind us to the fact that in Mughal India, man was considered vile;—the mass of the people had no economic liberty, no indefeasible right to justice or personal freedom, when their oppressor was a noble or high official or landowner; political rights were not dreamt of ... The Government was in effect despotism..." Consequently, there was only repression of man and glorification of king because the king was divinely ordained. The idea of depotism, of concentration of power, penetrated medieval mind with facility, and obedience to the ruler was advocated as a religious duty.

Thus, the mainspring of Muslim regime was monarchy. Individual rulers may have been unsafe, but the institution was permanent; no other kind of system was envisaged. Since the institution was not vulnerable, kingship tended to be despotic, and even tyrannical. Within this framework it had variables. However, by and large, royalty was autocratic, and imperialistic, tempered only by revolution or fear of revolution. Cruelty and terror, strength and force, conquest and annexationism, glory and grandeur were its hallmarks.

A Muslim monarch was expected to carry out all the directions of the Quran and Hadis. In Islamic scriptures the primary duty of every good Muslim king, indeed of every devout Muslim, is to fight religious war of Jihad against the infidels. But the duty of propagating Islam and carrying on Jihad mainly devolved on the sultan. Since there is Jihad till idolatry is destroyed, Jihad was the monarch's most important duty.

4

The Marathas and the Sikhs

The Marathas

There is no doubt that the single most important power that emerged in the long twilight of the Mughal dynasty was the Marathas. Initially deriving from the western Deccan, the Marathas were a peasant warrior group that rose to prominence during the rule in that region of the sultans of Bijapur and Ahamadnagar. The most important Maratha warrior clan, the Bhonsles, had held extensive *jagirs* (land-tax entitlements) under the Adil Shah rulers, and these were consolidated in the course of the 1630s and 1640s, as Bijapur expanded to the south and southwest. Shahji Bhonsle, the first prominent member of the clan, drew substantial revenues from the Karnataka region, in territories that had once been controlled by the rulers of Mysore and other chiefs who derived from the collapsing Vijayanagar kingdom. One of his children, Shivaji Bhonsle, emerged as the most powerful figure in the clan to the west, while Shivaji's half-brother Vyamkoji was able to gain control over the Cauvery delta and the kingdom of Thanjavur in the 1670s.

Shivaji's early successes were built on a complex relationship of mixed negotiation and conflict with the Adil Shahis on the one hand and the Mughals on the other. His raids brought him considerable returns and were directed not merely at agrarian resources but also at trade. In 1664, he mounted a celebrated raid on the Gujarat port city of Surat, at that time the most important of the ports under Mughal control. The next year, he signed a treaty with the Mughals, but this soon broke down after a disastrous visit by the Maratha leader to Aurangzeb's court in Agra. Between 1670 and the end of his life (1680), Shivaji devoted his time to a wide-ranging set of expeditions from Thanjavur in the southeast to Khandesh and Berar in the northwest. This was a portent of

things to come, for the mobility of the Marathas was to become legendary in the eighteenth century.

Rise of the Peshwas

Shivaji's son and successor, Sambhaji, was captured and executed by the Mughals in the late 1680s. His younger brother, Rajaram, who succeeded him, faced a Mughal army that was now on the ascendant, moved his base into the Tamil country, where Shivaji, too, had earlier kept an interest. He remained in the great fortress of Senji (earlier the seat of a Nayaka dynasty subordinate to Vijayanagar) for eight years in the 1690s, under siege by a Mughal force, and for a time it may have appeared that Maratha power was on the decline. But a recovery was effected in the early eighteenth century. A particluarly important phase in this respect is the reign of Shahu, who succeeded Rajaram in 1708 with some acrimony from his widow, Tara Bai. Lasting some four decades, to 1749, Shahu's reign was marked by the ascendancy of a lineage of Chitpavan Brahmin ministers, who virtually came to control central authority in the Maratha State, with the Bhonsles reduced to figureheads. Holding the title of *Peshwa* (chief minister), the first truly prominent figure of this line is Balaji Vishvanath, who had helped Shahu in his rise to power. Vishvanath and his successor, Baji Rao I (*Peshwa* between 1720 and 1740), managed to bureaucratize the Maratha State to a far greater extent than had been the case under the early Bhonsles. On the one hand, they systematized the pratice of tribute gathering from Mughal territories, under the heads of *Sardeshmukhi* and *Chauth* (the two terms corresponding to the proportion of revenue collected). But, they seem to have also consolidated methods of assessment and collection of land revenue and other taxes, which were derived from the Mughals.

The Sikhs in the Punjab

Sikhs, a religious group initially formed as a sect within the large Hindu community, originated in the Punjab in the fifteenth century. The Sikh founder, Guru Nanak (1469-1539), was roughly a contemporary of the founder of Mughal fortunes in India, Babur, and belonged to the Khatri community of scribes and traders. Nanak became a wandering preacher before settling down at Kartarpur in the Punjab at about the time of Babur's invasion. By the time of his death, he had numerous followers, even though within a

limited region, and, like many other religious leaders of the time, founded a lineage of Gurus who succeeded him. His immediate successor was Guru Angad, chosen by Nanak before his death.

The Sikh chiefdoms continued many of the administrative practices initiated by the Mughals. The main subordinates of the chiefs were given *jagir* assignments, and the Persianized culture of the Mughal bureaucracy continued to hold sway. Unlike the Gurus themselves, the bulk of the Sikh chieftains tended to be of Jat origin, and were called as Shudras (the lowest of the four major Indian castes). Thus, besides the States set up in other regions, such as Bharatpur, the Jats dominated State building in the Punjab.

Section Two

The Dictionary Entries A to Z

A

Abd Allah Ibn Al-Abbas (b. c. 619; d. 687/688, Ta'if, Arabia), also called Ibn Abbas, a companion of Prophet Muhammad, and one of the greatest scholars of early Islam, Ibn Abbas is renowned for his knowledge of both sacred and profane tradition and for his critical interpretations of the Quran. From his youth he gathered from other Companions information concerning the words and deeds of Muhammad and had classes on interpretation of the Quran, his commentaries on which were later collected.

Abdali, Ahmad Shah (1722-1773). Born in the Abdali clan of western Afghanistan, Ahmad Shah was a young soldier in the army of the Persian King Nadir Shah when the latter sacked Delhi in 1739. After Nadir Shah's assassination in 1747, Ahmad Shah established himself as a ruler of Afghanistan and renamed his clan Durrani (pearl). He led expeditions into India as far as Delhi to collect booty. In 1757 he obtained cession of the Punjab, Kashmir, and Sind from the feeble Mughal Emperor of the time. However, he was unable to hold his dominions for long against constant attack by the Sikhs in the Punjab, he also clashed with the Marathas, then pushing their control northward as the de facto protectors of the Mughal overlord. Abdali/Durrani defeated the Maratha army at the third battle of Panipat in January 1761 and reinstalled the Mughal Emperor Shah Alam II on the throne of Delhi. This decisive battle accelerated the process of Mughal disintegration but checked the expansion of Maratha dominion as a possible replacement. Indirectly, it contributed to the rise of Sikh power in the northwest and the spread of British territorial control in the rest of the subcontinent.

Abd Al-Qadir Al-Jilani (b. 1077/78, Nif, Persia; d. 1166, Baghdad), founder of the Qadiriyah order of the mystical Sufi branch of Islam, he studied Islamic law in Baghdad and was introduced to Sufism rather late in life, first appearing as a preacher in 1127. His great reputation as a preacher and teacher attracted disciples from the entire Islamic world, and he is said to have converted numerous Jews and Christians to Islam. His achievement as a thinker was to have reconciled the mystical nature of the Sufi calling with

the sober demands of Islamic law. His concept of Sufism was that of a holy war or *jehad* waged against one's own will in order to conquer egotism and worldliness and to submit to God's will. Numerous legends of his saintliness arose after his death, and he developed a popular following among those who consider him a divine mediator.

Abd-us-Samad, Khwaja (b. Shiraz, Iran; flourished sixteenth century), Persian painter who was one of the first members of the imperial order in India, together with Mir Sayyid Ali. He is credited with having played an important role in founding the Mughal school of book illustration.

Abd-us-Samad was born into a family of good social standing in Iran, and he had already gained a reputation as a calligrapher as well as a painter when he met the Mughal emperor Humayun, who was in exile in Iran. At Humayun's invitation, Abd-us-Samad followed him to India in 1548, first to Kabul and later to Delhi. He instructed both Humayun and his young son, the future emperor Akbar, in drawing. Among his students were Dasvant and Basawan, who became two of the most renowned Mughal painters. Abd-us-Samad received many honours from Akbar. In 1576 he was appointed master of the mint, and in 1584, at the end of his career, he was made *diwan* (revenue commissioner) of Multan.

Among Abd-us-Samad's greatest achievements was the supervision, together with Mir Sayyid Ali, of a large part of the illustrations of the *Dastan-e Amir Hamzeh* ("Stories of Amir Hamzeh"), a series of about 1,400 paintings, all of unusually large size. As none of the paintings is signed, it is not certain whether he himself did any of them. Among the book illustrations bearing his signature is one, depicting Akbar presenting a book illustration to his father, Humayun. Although the work follows the Persian school of painting in many details, its realistic presentation of court life has traces of the Indian style that was to develop later. A more Indianized version of Abd-us-Samad's painting style is found in an illustrated manuscript of the *Khamseh* of Nezami dated 1595, now part of the collection of the British Museum.

Abul-Fazl Allami (b. Jan. 14, 1551, Agra, India; d. Aug. 22, 1602), historian, military commander, and secretary to the Mughal emperor Akbar, Abul-Fazl studied with his father, Sheikh Mubarak Nagawri, a distinguished scholar. After teaching in his father's school, he was presented to Akbar in 1574 by his elder brother, the poet Fayzi. The two brothers were closely associated with Akbar's policy of religious tolerance. Abul-Fazl criticized the traditional Muslim

religious leaders and opposed their narrow-mindedness and preoccupation with outward forms instead of the transcendent God. Abul-Fazl had immense influence at court. He was appointed a military commander in the Deccan in 1599, and he distinguished himself both as a soldier and as an administrator. He was called back to court during a rebellion of Akbar's son Salim emperor Jahangir but, at the instigation of Salim, he was assassinated on the way.

Abul-Fazl's major literary achievement was a history of Akbar and his ancestors, the *Akbar-namah* (English translation by H. Beveridge, *The Akbarnama of Abul-Fazl*, 1907-39). The concluding part is the *Ain-i-Akbari* (English translation by H.F. Blochmann and H.S. Jarrett, *Ain-i-Akbari of Abul-Fazl-i Allami*, 1927-49). The last consists of three parts: (1) a manual of government operations ranging from the jewel office and elephant stables to the army and tax collection; (2) a description and short history of Akbar's 12 provinces; and (3) an account of Hindu culture and sciences. Abul-Fazl is also said to have translated the Bible into Persian.

Adam, Adam and Eve, the original human couple, parents of the human race in the Judeo-Christian and Islamic traditions. In the Bible, there are two accounts of their creation. According to the Priestly (P) history of the fifth or sixth century BC (Genesis 1:1-2:4), God on the sixth day of Creation created all the living creatures and, "in his own image", man both "male and female". God then blessed the couple, told them to be "fruitful and multiply", and gave them dominion over all other living things. According to the lengthier Yahwist (J) narrative of the tenth century BC (Genesis 2:5-7, 2:15-4:1, 4:25), God, or Yahweh, created Adam at a time when the earth was still void, forming him from the earth's dust and breathing "into his nostrils the breath of life". God then gave Adam the primeval Garden of Eden to tend but, on penalty of death, commanded him not to eat the fruit of the "tree of knowledge of good and evil". Subsequently, God created other animals so that Adam would not be alone, but, finding these insufficient, put Adam to sleep, took from him a rib, and created a new companion, Eve. The two were persons of innocence until Eve yielded to the temptations of the evil serpent and Adam joined her in eating the forbidden fruit, whereupon they both became aware of their nakedness and wore fig leaves as garments. Immediately, God recognized their transgression and proclaimed their punishments—for the woman, pain in childbirth and subordination to man, and, for the man, relegation to an accursed ground with which he must

toil and sweat for his subsistence.

Their first children were Cain and Abel. Abel, the keeper of sheep, was highly regarded by God and was killed by Cain out of envy. Another son, Seth, was born to replace Abel, and the two human stems, the Cainites and the Sethites, descended from them. Adam and Eve had "other sons and daughters", and death came to Adam at the age of 930.

In the Christian New Testament, Adam is a figure of some theological importance in the Pauline writings. Paul sees Adam as a forerunner to Christ, "a type of the one who was to come" (Romans 5:1). As Adam initiated the life of man upon earth, so Christ initiates the new life of man. Because of the sin of Adam, death came upon all men; becuase of the righteousness of Christ, life is given to all men. Thus, in the Apostle Paul's theology, it was Adam's sin and not failure to observe the Law of Moses that made the Gentiles sinners; therefore, Jews and Gentiles alike stand in need of the grace of Christ.

In later Christian theology, the concept of original sin took hold—a sin in which humankind has been held captive since the Fall of Adam and Eve. The doctrine was based on Pauline Scripture but has not been accepted by a number of Christian sects and interpreters, especially among those Christians who consider the story of Adam and Eve less a fact and more a metaphor of the relation of God and man.

In the Quranic version of the story of Adam and Eve (related largely in *surahs* 2, 7, 15, 17, and 20), Allah created Adam from clay but exalted him with such knowledge that the angels were commanded to prostrate themselves before him. All did but the angel Iblis (Satan), who subsequently in the Garden tempted both Adam and his "wife" to eat of the forbidden fruit. Allah then sent them down on earth, where their progeny were doomed to live as enemies; but, being merciful, Allah offered Adam and his progeny eternal guidance if they would follow only him, not Satan. According to Quranic teachings, Adam's sin was his sin alone and did not make all men sinners; Adam was responsible for his own actions, as his progeny were for theirs. Later Islamic traditions have Adam descending from paradise to Ceylon (Sarandib) and Eve descending to Jidda in Arabia; after a separation of 200 years, they met near Mount Arafat and began conceiving children. The first two sons, Qabil and Habil, each had a twin sister, and each son married his brother's sister. Qabil subsequently killed Habil. Later, Shith was born without a sister and became Adam's favourite and his spiritual

heir (*wasi*). Eve eventually bore 20 sets of twins, and Adam had 40,000 offspring before he died.

Adhan (Arabic: "announcement"), the Muslim call for public worship on Friday and to the five daily hours of prayer. It is proclaimed by the muezzin, a servant of the mosque chosen for good character, as he stands at the door or side of a small mosque or in the minaret of a large one. The standard Sunni *adhan* can be translated as: "Allah is very great. I testify that there is no god but Allah. I testify that Muhammad is the prophet of Allah. Come to prayer. Come to salvation. Allah is very great. There is no god but Allah." The first phrase is proclaimed four times, the final phrase once, and the others twice.

Adi Granth (Punjabi: "First Book"), sacred scripture of Sikhism, also known as the Granth, or Granth Sahib ("The Granth Personified"), is a collection of nearly 6,000 hymns of the Sikh Gurus (religious leaders) and various early and medieval saints of different religions and castes.

The Adi Granth is the central object of worship in all *gurdwaras* (Sikh temples) and is accorded the reverence paid to a living Guru. It is ritually opened in the morning and wrapped up and put away for the night. On special occasions continuous readings for two to fifteen days are held. On the birthdays of the Gurus or anniversaries commemorating Sikh martyrs, the Granth is sometimes taken out in procession.

The first version of the book was compiled by the fifth Sikh Guru, Arjun, at Amritsar in AD 1604. He included his own hymns and those of his predecessor Gurus—Nanak, Angad, Amar Das, and Ram Das, and a selection of devotional songs of both Hindu and Islamic saints (notably the poet Kabir). In AD 1704 the tenth and last Guru, Gobind Singh, added the hymns of his predecessor, Guru Tegh Bahadur, and instructed that after his own death the Granth would take the place of the Guru. The book opens with the *Mul Mantra* (basic prayer), which is a declaration of the nature of God as Truth, followed by the *Japji* (recital), the most important Sikh scripture, written by Guru Nanak the founder of the Sikh religion. The hymns are arranged according to the musical modes (*ragas*) in which they are to be sung. The language is mostly Punjabi or Hindi, interpersed with Marathi, Persian, and Arabic words.

After the death of Guru Gobind Singh, his hymns and other writings were compiled into a book known as the Dasam Granth.

Adil Shahi Dynasty (1489-1686), was ruling family of the kingdom of Bijapur, India, one of the two principal suc sor States

to the Muslim sultanate of Bahmani in the Deccan. The dynasty strongly resisted the Mughal advance southward in the seventeenth century like the capture of Bijapur in 1686 by Aurangzeb. It was named after its founder, Yusuf Adil Shah, said to have been a son of the Ottoman Sultan Murad II. He introduced a form of Islam but practised religious tolerance. At the end of his reign, Goa was lost (1510) to the Portuguese. To end the constant threat from the south, Bijapur formed a coalition with the three other Muslim Deccan States—Golconda, Bidar, and Ahmadnagar and overthrew the Hindu Vijaynagar Empire at Talikota in 1565.

The dynasty's greatest period was during the reign of Ibrahim Adil Shah II (1579-1626), who extended his southern frontier as far as Mysore. He was a skilful administrator and a generous patron of arts. He reverted to the Sunni form of Islam but remained tolerant of other religions, including Christianity. Thereafter, increasing weakness permitted Mughal encroachment and the successful revolt of the Maratha leader Shivaji, who killed the Bijapur general Afzal Khan and scattered his army. The dynasty left a tradition of cosmopolitan culture and artistic patronage, whose architectural remains are to be seen in the capital city of Bijapur.

Adilabad, formerly Edlabad, a town in northern Andhra Pradesh State, southeastern India, is an agricultural trade centre 260 km north of Hyderabad. Nearby, at Mahur (Maharashtra State), stands a fort dating from the Bahmani and Imad Shahi dynasties (fourteenth-sixteenth century).

Agra, a city on the Yamuna river in Uttar Pradesh, Agra flourishes as a center of commerce, education, handicrafts, transport, and tourism. Probably founded by Rajputs in the medieval period. Agra was rebuilt as the capital of the Delhi Sultanate by Sikander Lodi in 1505 and became one of the most important cities of the Mughal Empire. Along with Delhi and occasionally Lahore, Agra served as the administrative capital and residence of the Mughal Emperors. Splendid buildings notably the Red Fort and the Taj Mahal were erected in and around Agra during the sixteenth and seventeenth centuries.

Ahl Al-Kitab (Arabic: "People of the Book"), in Islamic thought refers to religious groups like Jews, Christians, and Zoroastrians who are possessors of divine books (the Torah, the Gospel, and the Avesta), as distinguished from those whose religions are not based on divine revelations.

Prophet Muhammad gave many privileges to Ahl al-Kitab that are not to be extended to heathens. Ahl al-Kitab are granted freedom

of worship. Thus, during the early Muslim conquests, Jews and Christians were not forced to convert to Islam and had only to pay a special tax for their exemption from military service. Muslim authorities are responsible for the protection and well-being of Ahl al-Kitab, for, according to a saying of the Prophet, "he who wrongs a Jew or a Christian will have myself [the Prophet] as his indicter on the day of judgement." After Muhammad's death, his successors sent strict instructions to their generals and provincial governors not to interfere with Ahl al-Kitab in their worship and to treat them with full respect. Muslim men are permitted to marry women from Ahl al-Kitab even if the latter choose to remain in their religions. Muslim women, on the other hand are not allowed to marry Christians or Jews unless they convert to Islam.

Ahmad, Sirhindi, Shaykh (b. 1564, Sirhind, Patiala, India; d. 1624, Sirhind), byname Mujaddid-I-Alfi-I-Thani (Urdu: "Renewer of the Second Millennium"), Indian mystic and theologian who was largely responsible for the reassertion and revival in India of orthodox Sunni Islam as a reaction against the syncretistic religious tendencies prevalent during the reign of the Mughal emperor Akbar.

Shaykh Ahmad joined the mystical order Naqshbandiyah, the most important of the Indian Sufi orders, in 1593-94. He spent his life preaching against the inclination of Akbar and his successor, Jahangir (1605-27), toward pantheism and Shia Islam. He wrote several works but the most famous is *Maktubat*, a compilation of his letters written in Persian to his friends in India and the region north of the Oxus River.

A measure of his importance in the development of Islamic orthodoxy in India is the title that was bestowed posthumously on him, Mujaddid-e Alf-e Sani ("Renovator of the Second Millennium"), to the fact that he lived at the beginning of the second millennium of the Muslim calendar. His teachings were not always popular in official circles. In 1619, Shaykh Ahmad was temporarily imprisoned in the fortress at Gwalior by the orders of the emperor Jahangir who was offended by his aggressive opposition to Shiite views. His burial place at Sirhind is still a centre of pilgrimage.

Aishah (b. 614, Mecca; d. July 678, Medina), Aishah Bint Abu Bakr, the third and most favoured wife of the Prophet Muhammad, she played a role of some political importance after the Prophet's death.

It is said that in 627 she accompanied the Prophet on an expedition but became separated from the group. When she was later escorted back to Medina by a man who had found her in

the desert, Muhammad's enemies claimed that she had been unfaithful. Muhammad, who trusted her, had a revelation asserting her innocence and publicly humiliated her accusers. She had no important influence on his political or religious policies while he lived.

When Muhammad died in 632, Aishah was left a childless widow of 18. During the reign of Uthman (644-656), third caliph, or leader of the Islamic community she played an important role in fomenting opposition that led to his murder in 656. She led an army against his successor, Ali, but was defeated in the Battle of the Camel that centred around the camel upon which Aishah was mounted. Captured, she was allowed to live quietly in Medina.

Ajmer, a salubrious town in Rajasthan located in the foothills with command over the major north-south trading route across the desert, it was founded by a Rajput ruler of the Chauhan clan in 1100 C.E. Khwaja Muinuddin Chishti (c. 1141-1236), a Sufi saint of the Chisti order, settled in Ajmer, and identified himself with the poor and hungry people of the town.

Ajmer passed under Muslim rule soon after the defeat of Prithviraj Chauhan by Mohammed of Ghor in 1192. A royal palace was constructed in 1556 for the Mughal Emperor Akbar, who went to pay his respects to the spiritual descendant of Muinuddin Chisti and ask for an heir who was named Salim after him and later became Emperor Jehangir. He too liked to stay at Ajmer, where he eventually received Sir Thomas Roe, first British Ambassador from the Court of St. James. It was close to Ajmer that Aurangzeb won the final battle against his brothers, rivals for the peacock throne.

Even though not so prominent during the period of British rule in India it still draws many visitors from near and far. Nearby lakes are the setting for the colorful Pushkar Fair at which livestock and local wares are exhibited and traded annually. The tomb of Khwaja Muinuddin Chishti has long been regarded as a shrine of pilgrimage for Muslims and Hindus alike.

Akal Takht (Punjabi: "Throne of the Timeless One"), chief centre of religious authority for the Sikh community, it is located at Amritsar (Punjab), opposite the Harimandir, or Golden Temple, the principal Sikh house of worship; it is also the headquarters of the Shiromani Akali Dal "Leading Akali Party", predominant among the Sikhs. Similar seats of authority are located at Anandpur and Patiala (Punjab), Patna (Bihar), and Nanded (Maharashtra).

When in 1708 Guru Gobind Singh declared that the line of

personal Gurus (religious guides) had come to an end, the authority of the office of Guru was considered to be embodied in the holy scriptures, the Adi Granth. Disputes in interpretation had to be settled by the entire Sikh community. Decisions were made at annual or semi-annual meetings in Amritsar, when groups would assemble behind their elected leaders in the open area in front of the Akal Takht. Resolutions had to be carried unanimously: they then became *gurumats* (decisions of the Guru) and were binding on all Sikhs. Both political and religious decisions were taken at Akal Takht meetings up until 1809, when Maharaja Ranjit Singh, the leader of the newly unified Sikh State, abolished political *gurumats* and began to seek counsel from both Sikhs and non-Sikhs. Now, decisions taken before the Akal Takht are conveyed in the form of *hukamnamas* (orders). A *Hukamnama* issued from the Akal Takht is considered mandatory for all Sikhs.

Akbar (b. Oct. 15, 1542, Umarkot, Sind, India; d. 1605, Agra), Abu-ul-Fath Jalal-ud-din Muhammad Akbar, the greatest ever Mughal emperor to rule India (reign 1556-1605), he extended Mughal power over most of the Indian sub-continent. He reformed and strengthened his central administration and also centralized his financial system and reorganized the tax collection processes. Although he never renounced Islam, he took an active interest in other religions. Despite being illiterate himself, he encouraged scholars, poets, painters, and musicians, making his court a centre of culture.

Akbar descended from the Turks, Mongols, and Iranians—the three politically predominant races of northern India in medieval times. His ancestors included Timur (Tamerlane) and Genghis Khan. His father, Humayun, was ousted from his capital of Delhi by the Afghan usurper Sher Shah Sur. At the same time Humayun was vainly trying to establish his authority in Sind. Soon after that Humayun left for Afghanistan and Iran, to get reinforcements from the Shah. He regained his throne only in 1555, 10 years after Sher Shah Suri's death and Akbar, at the age of 13, was made governor of the Punjab.

Humayun had barely established his authority when he died, in 1556. This led to chaos and within months his governors lost several important places, including Delhi, to Hemu, a Hindu minister who claimed the throne for himself. But a Mughal force defeated Hemu on the historical battlefield of Panipat. This ensured Akbar's succession.

At Akbar's accession, his rule extended over little more than

the Punjab and the area around Delhi. It was under the guidance of his chief minister, Bayram Khan, that his authority was gradually consolidated and extended. The process continued after Akbar forced Bayram Khan to retire in 1560 and began to govern on his own as an absolute monarch. Akbar's first conquest, in 1561, was Malwa—a State of strategic and economic importance. It commanded the route through the Vindhya hills to the Deccan and contained rich agricultural land.

Akbar maintained a luxurious and brilliant court, with elaborate ceremonials. Every morning he stood at an open window to be seen and reverenced by the people. Foreign observers commented on the graceful manner in which he accepted little gifts from the people and showed himself ready to hear the complaint of any man who dared to approach him.

Physically, he was strong and could withstand hardship on campaigns. Although he was supposed to have been only five feet seven inches tall, he impressed observers as a dominating personality. He had a powerful and original mind although he was illiterate. His unprejudiced inquiries into Christian doctrines misled the Jesuit missionaries into thinking that he was on the point of conversion. He tried to be an arbiter on points of Islamic law where there were disputes. This offended the orthodox Muslims. They were further offended by the religious discussions he encouraged between Muslims, Hindus, Parsis, and Christians.

One of the important features of Akbar's government was the extent of Hindu, and particularly Rajput, participation. Rajput princes attained the highest ranks, as generals and as provincial governors, in the Mughal service. Discrimination against non-Muslims was reduced by abolishing the taxation of pilgrims and the tax payable by non-Muslims in lieu of military service. Rajput princes had ruled unhampered in previous centuries as well, and some Rajputs and many other Hindus had cooperated with previous Muslim governments. Yet Akbar was far more successful than any previous Muslim ruler in winning the cooperation of Hindus at all levels in his administration.

Akbar was a farsighted administrator, and he adopted a policy of compensation and conquest toward the independent Hindu Rajputs, a military race that inhabited the rugged, hilly region of Rajasthan. Successive Muslim rulers had found the Rajputs dangerous, although they were weakened by disunity. In 1562, to escape a succession dispute, Raja Bihari Mal of Amber (Jaipur) offered his daughter in marriage to Akbar. This Akbar accepted,

and the Raja in turn acknowledged Akbar's suzerainty, and his sons prospered in Akbar's service. Akbar followed the same feudal policy toward the other Rajput chiefs. They were allowed to hold their ancestral territories, as long as they acknowledged Akbar as emperor, paid tribute, supplied troops when required, and concluded a marriage alliance with him. The emperor's service was also opened to them and their sons, offering rewards both in honour and in money.

In 1573 Akbar conquered Gujarat, an area with many ports that dominated India's trade with western Asia. He then turned east towards Bengal—a rich country with a distinctive culture but difficult to rule from Delhi because of its network of rivers, always apt to flood during the monsoon. Its Afghan ruler, declining to follow his father's example and acknowledge Mughal suzerainty, was forced to submit in 1575. When he rebelled in 1576, he was defeated and killed, Akbar annexed Bengal.

Akbar, however, showed no mercy to those who refused to acknowledge his supremacy. When he captured the historic fortress of Chittor (now Chittaurgarh) in 1568 after prolonged fighting in Mewar, he massacred its inhabitants. Even though Mewar did not submit, the fall of Chittor prompted other Rajput rajas to accept Akbar as emperor in 1570 and to conclude marriage alliances with him, although the State of Marwar held out until 1583.

Towards the end of his reign, Akbar embarked on a fresh round of conquests. Kashmir was subjugated in 1586, Sind in 1591, and Kandahar (Qandahar) in 1595. Mughal troops then moved south of the Vindhya Mountains into the Deccan in peninsular India. By 1601 Khandesh, Berar, and part of Ahamadnagar were added to Akbar's empire. His last years were troubled by the rebellious behaviour of his son, Prince Salim, who was eager for power.

Administrative reforms: Akbar instituted comprehensive reforms. Previous Indian governments had been weakened by the tendency of armies to split up into the private forces of individual commanders and the tendency of provincial governors to become hereditary local rulers. Akbar's reforms involved two fundamental changes. First, every officer was, at least in principle, appointed and promoted by the emperor, instead of his immediate superior. Second, civil administrators were assigned military ranks, thus becoming dependent on the emperor as the army officers.

Akbar's reforms required a centralized financial system. So to assist each provincial governor (*subedar*, later called *nawab*), a civil administrator (*diwan*) was appointed who supervised revenue

collection, prepared accounts, and reported directly to the emperor. Akbar reorganized the existing network of newswriters, whose duty was to send regular reports of important events to the emperor.

Officers were paid either in cash from the emperor's treasury or, more frequently, by the assignment of lands from which they had to collect the revenue; they retained only the amount of their salary and remitted the balance to the treasury. Such lands were transferred frequently from one officer to another, therey increasing the officers' dependence on the emperor. Akbar had instituted a more efficient system for revenue assessment and collection in trying to safeguard the peasants from such excessive demands and the State from losing money. But this could only be enforced in areas which were directly administered by the central government. This excluded the lands under tributary rulers such as the Rajputs and also the lands assigned for the maintenance of Mughal officers. Politically, the greatest merit of the system was that it enabled the emperor to offer attractive careers to those who were able, ambitious, and influential. In this way, Akbar was able to enlist the loyal services of many Rajput princes.

Yet, notwithstanding Akbar's reforms, the Indian peasants remained impoverished. The official elite, on the other hand, enjoyed great wealth. Liberal patronage was given to painters, poets, musicians, and scholars, and luxury industries flourished. Akbar also supported State workshops for the production of high-quality textiles and ornaments.

In 1570 Akbar started building the capital of Fatehpur Sikri, but it was abandoned in 1586. Fatehpur Sikri was unique in its combination of Hindu and Muslim architectural styles symbolizing the contact of cultures that he encouraged. Similarly, he commissioned the translation of Sanskrit classics into Persian, giving illustrated copies to his courtiers. He also received with enthusiasm the European pictures brought by the Jesuits. His painters incorporated Eurpopean techniques of realism and perspective in the distinctive Mughal style that had begun to develop during his reign.

Akbar's reign has often been portrayed as a model for future governments—strong, benevolent, tolerant, and enlightened. Akbar understood that for an effective government in such a geographically vast and socially complex country as India, a wide measure of social support was necessary and he satisfied this need.

Akbar Period Architecture, building style that developed in India under the patronage of the Mughal emperor Akbar (reigned

1556-1605), is best exemplified but the fort at Agra (built 1565-74) and the magnificent city of Fatehpur Sikri (1569-74), but fine examples are also found in the gateway to the Arab Sarai, Delhi (c. 1560), the Ajmer fort (1564-73), the Lahore fort with its outstanding decoration (1586-1618), and the Allahabad fort (1583-84), now largely dismantled.

The architecture of the Akbar period is characterized by elegant and graceful strength and by rich decorative work. Many elements from the Hindu tradition were absorbed in the decorative work.

The fortress-palace of Agra is impressive for the massive enclosure wall: the entire length of the wall (2.5 km) is faced with dressed stone. The main entranceway, which is known as the Delhi Gate, is attractively decorated with white marble inlay against the warm red sandstone.

Akbar's capital city of Fatehpur Sikri is one of the most notable achievements of Islamic architecture in India. The city, which was deserted only a few years after it was built, is a great complex of palaces and lesser residences, and religious and official buildings, all erected on top of a rocky ridge 42 km west of Agra. The Jodha Bai palace and the residence of the emperor's friend, Birbal, show—in their niches and brackets—features adopted from the religious and secular architecture of the Hindus.

The most imposing building at Fatehpur Sikri is the great mosque, the Jami Masjid, which served as a model for later congregational mosques built by the Mughals. The massive gateway, the Buland Darwaza ("Victory Gate"), gives a feeling of immense strength and height, an impression emphasized by the steepness of the flight of steps by which it is approached.

Monuments such as the Brindavan temple were also constructed during this time.

Al Biruni or Alberuni (c. 970-1039), born in Khwarizm, then a flourishing town of Central Asia near present-day Khiva, he was well known as an astronomer, author, mathematician, and philosopher when Mahmud of Ghazni captured Khwarizm in 1017. Al Biruni joined Mahmud's court, accompanied him on raids in India, and travelled there. He engaged in learned discussions, studied Indian languages and civilization, and translated some Sanskrit texts on astronomy into Arabic. He paid particular attention to astronomy and religion, drew comparisons between Greek and Indian ideas, described the social system prevailing in areas he visited, and quoted extensively from Indian sources. His penetrating work on India, *Alberuni's India*, (an English translation was published

in 1888) covered a wide range of topics. No other Islamic scholar for several hundreds of years produced an equally learned or objective analysis of India. Al Biruni's study is a valuable literary source for the history of that period.

Albuquerque, Dom Alphonso D' (1459-1515), a strategist of imperial rather than commercial vision, he laid the foundations of Portugal's command of trade routes across the Indian Ocean during the sixteenth century. He was less concerned with cultivating the support of local rulers than in gaining control of their ports. He captured Goa on the west coast of India in 1510 and later Diu; he also secured Melaka (Malacca) on the Malay peninsula in 1511 and Hormuz at the opening of the Persian Gulf in 1515. As Portuguese Viceroy in India, Albuquerque advocated a policy of fortified sea bases, military assertiveness, and permanent settlement of Portuguese colonists on the land. He advocated mixed marriages and conversion of the native population to the Roman Catholic Church, sometimes by force.

Ali (b. c. 600, Mecca; d. Jan. 661, Kufah, Iraq), Ali Ibn Abu Talib, son-in-law of Muhammad, the prophet of Islam, and fourth caliph (successor to Muhammad), from 656 to 661, the question of his right to the caliphate resulted in the only major split in Islam (into Sunni and Shiah branches). He is revered by the Shias as the only true successor to the Prophet.

Ali was the son of Abu Talib, chief of a local clan. When his father became impoverished, Ali was taken under the care of Muhammad, then still a businessman in Mecca, who himself had been cared for by Ali's father as a child. When Muhammad felt God's call to become his prophet, Ali, though only 10 years old, became one of the first converts to Islam and remained a lifelong devoted follower of Muhammad. According to legend Ali risked his life by sleeping in the Prophet's bed to impersonate him the night that Muhammad fled in 622 from Mecca to Medina from enemies who were plotting to assassinate him. In addition, Ali is said to have carried out Muhammad's request to restore all the properties that had been entrusted to him as a merchant to their owners in Mecca. Only then did Ali himself leave for Medina. There he married Muhammad's daughter Fatimah, who bore him two sons, Hasan and Husain.

Ali is said to have displayed rare courage in battle during the military expeditions Muhammad conducted to consolidate Islam and always obtained a lion's share of the booty. Ali was also one of Muhammad's scribes and was chosen to lead several important

missions. When the hostile inhabitants of Mecca finally accepted Islam without battle, it was Ali who smashed the pagan idols in the Kabah (holy shrine). Muhammad died on June 8, 632. Some say he had unequivocally nominated Ali as his successor while he was returning from his "farewell pilgrimage" to Mecca. Others reject this claim, maintaining that Muhammad died without naming a successor. Ali, while attending the last rites of the Prophet, was confronted by the fact that Abu Bakr, Muhammad's closest friend and father of Aishah, one of the Prophet's wives, had been chosen caliph. Ali did not submit to Abu Bakr's authority for some time, but neither did he actively assert his own rights, possibly because he did not want to throw the Muslim community into bloody tribal strife. He retired into a quiet life in which religious works became his chief occupation. The first chronologically arranged version of the Quran is attributed to him, and his excellent knowledge of the Quran and Hadith (the sayings and deeds of Muhammad) aided the caliphs in various legal problems.

Following the murder of Uthman, the third caliph, Ali was invited by the Muslims of Medina to accept the caliphate, but his brief reign was beset by difficulties due mostly to the corrupt state of affairs he inherited. Acutely aware of the neglect of the Quran and the traditions of Muhammad that his predecessors had allowed to develop, he based his rule on the Islamic ideals of social justice and equality. His policy was a blow to the interests of the Quraish aristocracy of Mecca who had grown rich in the wake of the Muslim conquests. A rebellion was instigated against him. This rebellion, known as the Battle of the Camel (the camel ridden by Aishah), was quelled. A second rebellion was on the point of being crushed when its leader, Muawiyah, a kinsman of Uthman and the governor of Syria, averted defeat by proposing arbitration. Ali saw through the stratagem but was forced by his army to accept adjudication, which greatly weakened his position. Soon, moreover, he had to fight some of the very people who had earlier forced him to accept arbitration but now denounced it. Known as Khawarij (Seceders), they were defeated by Ali in the Battle of Nahrawan. By the end of 660 Ali had lost control of Egypt and of the Hejaz. While praying in a mosque at Kufah in Iraq, Ali was struck with poisoned sword by a Kharijite.

Ali's political discourses, sermons, letters, and sayings, collected by Ash-Sharif ar-Radi (d. 1015) in a book entitled *Nahj al-balaghah* ("The Road of Eloquence") with commentary by Ibn Abi al-Hadid (d. 1258), are well known in Arabic literature.

Allah (Arabic: "God"), the one and only God in Islam, it is probably a contraction of the Arabic *al-Illah*, "the God", and is used by Arab Christians as well as by Muslims. God, says the Quran, "loves those who do good", and two passages in the Quran express a mutual love between God and man, but the Judeo-Christian precept to "love God with all thy heart" is nowhere formulated in Islam. The emphasis is rather on God's inscrutable sovereignty, to which one must abandon oneself. In essence, the "surrender to Allah" (Islam) is the religion itself.

Allah is the pivot of the Muslim faith. The Muslim holy scripture, the Quran, constantly preaches Allah's reality, his inaccessible mystery, his various names, and his actions on behalf of his creatures. Three themes preponderate: (1) Allah is creator, judge, and rewarder; (2) he is unique (*wahid*) and inherently one (*ahad*); and (3) he is omnipotent and all-merciful. God is the "Lord of the Worlds", the most high, "nothing is like unto him", and this in itself is to the believer a request to adore Allah as protector and to glorify his powers of compassion and forgiveness.

At all times there have been freethinkers in Islam, but rare indeed has been the Muslim thinker who has denied the very existence of God. Indeed, the profession of faith (*shahadah*) by which a person is introduced into the Muslim community consists of the affirmation that there is no god but Allah and that Muhammad is his Prophet. For pious Muslims, every action is opened by an invocation of the divine name (*basmalah*). The formula *inshaa Allah*, "if God wills", appears frequently in daily speech. This formula is the reminder of the an ever-present divine intervention in the order of the world and the actions of human beings. Muslims believe that nothing happens and nothing is performed unless it is by the will or commandment of Allah. The personal attitude of a Muslim believer, therefore, is a complete submission to God, "whom one does not question" but whom one knows according to his (Quranic) word to be a fair judge, at once formidable and benevolent, and the supreme help.

Muslim piety has collected, in the Quran and in the Hadith (the sayings of Prophet Muhammad), the 99 "most beautiful names" (*al-asma al-husna*) of God, and these names have become objects of devoted recitation and meditation. Among the names of Allah are the One and Only, the Living One, the Subsisting (*al-Hayy al-Qayyum*), the Real Truth (*al-Haqq*), the Sublime (*al-Azim*), the Wise (*al-Hakim*), the Omnipotent (*al-Aziz*), the Hearer (*as-Sami*), the Seer (*al-Basir*), the Omniscient (*al-Alim*), the Witness (*Shahid*), the

Protector (*al-Wakil*), the Benefactor (*ar-Rahman*), the Merciful (*ar-Rahim*), and the Constant Forgiver (*Ghafur*, or *Ghaffar*).

Amar Das, Guru (b. 1479, Khadur?, India; d. 1574, Goindwal), third Sikh Guru, appointed at the advanced age of 73, Guru Amar Das is best known for his division of Punjab into 22 Sikh provinces and his dispatch of missionaries to spread the faith. He was much revered for his wisdom and piety, and even the Mughal emperor Akbar sought his advice and ate in the Sikhs' casteless *langar* (free "kitchen"). Under Amar Das's direction, the city of Goindwal became a Sikh centre of learning.

He purified the Sikh religion of Hindu practices, encouraged intercaste marriage, and allowed widows to remarry. He was also very strictly opposed to the prevailing Hindu practice of *sati* self-immolation of a widow on her husband's funeral pyre), and forbade his disciples from following the custom.

Guru Amar Das advocated a middle way of life between the extremes of asceticism and sensuous pleasure, a man could enjoy prosperity and also please God. Among his social reforms, he further extended the *langar* and made it a rule that anyone wanting to see him must first east in the kitchen.

Amir Khosrow (b. 1253, Patiali [now in Uttar Pradesh], India; d. 1325, Delhi), Khusro, or Khusrau, one of India's greatest Persian-language poets and a historian was the son of a Turkish officer in the service of Iltutmish, sultan of Delhi. Amir Khosrow was connected with royal courts all his life, even after 1272, when he became a disciple of the great mystic Muhammad Nizam-ud-Din Awliya, of the Chishti dervish order. He was eventually buried next to the saint's tomb.

Known as "the parrot of India," Amir Khosrow wrote five books of poems, or *divans*, composed of altogether some 200,000 couplets. In addition to his poetry, he is known for a number of prose works, including the *Khazain al-futuh* ("The Treasure-Chambers of the Victories"), also known by the title *Tarikh-e Alai* ("The History of Ala"). Two historical poems for which he is famous are *Nuh Sipihr* ("The Nine Heavens") and the *Tughluq-namah* ("The Book of Tughluq").

Amritsar, a major city of the Punjab and one especially sacred to the Sikhs, it was bestowed on the fourth Guru, Ram Das, by the Mughal Emperor Akbar in 1577. The foundations of what was to become the Golden Temple and the sacred pool surrounding it were dug together by Hindu and Muslim followers of the Guru. The fifth Guru, Arjun Dev, compiled the holy book of the Sikhs,

the *Adi Granth*, at Amritsar, and Maharajah Ranjit Singh enlarged and embellished the Golden Temple in the eighteenth century.

Amritsar was the site of the Jallianwala Bagh massacre of 1919 that galvanized the Indian national movement. After the Partition and independence in India in 1947, Amritsar became the home of many Sikh and Hindu refugees from nearby Pakistan. Their enterprise and hard work brought considerable wealth and some industry to the city. During the 1980s it suffered infiltration from across the border, socio-economic unrest, and the militant activities of Sant Bhindranwale and his followers camped within the temple premises. Prime Minister Indira Gandhi ordered an armed onslaught on the Golden Temple in Amritsar in June 1984 which profoundly alienated most of the local population from her government. But by the early 1990s, normal commercial life and order were largely restored.

Angad, Guru (b. 1504, Matte di Sarai. Punjab, India; d. 1552, Khadur, Punjab, India), also called Lehna, or Lahina, was the second Sikh Guru and originator of the Punjabi script, Gurmukhi, in which many parts of the Adi Granth, the sacred book of the Sikhs, are written.

While on a pilgrimage to the shrine of a Hindu goddess, Angad met the founder of the Sikh religion, Guru Nanak, whom he resolved to follow. Angad was able to give form and a definitive character to the ideals propounded by Guru Nanak. He was appointed Guru in 1539 and set up schools to teach youth the regional language, Punjabi, instead of the classical Sanskrit. He was a firm believer in the importance of physical education and emphasized the ideal of a sound mind and a healthy body.

Guru Angad also promoted an important Sikh institution, the Guru *ka langar* ("kitchen of the Guru"), where all people would eat together, regardless of caste. This broke down the traditional Hindu Caste system.

Arabic Language, spoken in a large area including North Africa, most of the Arabian Peninsula, and other parts of the Middle East, Arabic was also the language of the conquerors of Sind. It is the language of the Quran (or Koran, the sacred book of Islam) and is the religious language of all Muslims. Arabic was extensively used for religious scholarship during the medieval period. Literary Arabic, usually called Classical Arabic, is essentially the form of the language found in the Quran. While Colloquial Arabic includes numerous spoken dialects, some of which are mutually unintelligible.

The sound system of Arabic is very different from that of English

and other languages of Europe. It includes a number of distinctive guttural sounds (pharyngeal and uvular fricatives) and a series of velarized consonants (pronounced with accompanying constriction of the pharynx and raising of the back of the tongue). There are three short and three long vowels (a, i, u; a, i, u). Arabic words always start with a single consonant followed by a vowel, and long vowels are rarely followed by morethan a single consonant; clusters containing more than two consonants do not occur in the language. Arabic shows the fullest development of typical Semitic word structure. An Arabic word is composed of two parts: (1) the root, which generally consists of three consonants and provides the basic lexical meaning of the word, and (2) the pattern, which consists of vowels and gives grammatical meaning to the word.

There are three cases (nominative, genitive, and accusative) in the declensional system of Classical Arabic nouns; nouns are no longer declined in the modern dialects. Pronouns occur both as suffixes and as independent words.

Verbs in Arabic are regular in conjugation. There are two tenses: the perfect, formed by the addition of suffixes, which is often used to express past time; and the imperfect, formed by the addition of prefixes and sometimes containing suffixes indicating number and gender, which is often used for expressing present or future time. In addition to the two tenses there are imperative forms, an active participle, a passive participle, and a verbal noun. Verbs are inflected for three persons, three numbers (singular, dual, plural), and two genders. In Classical Arabic there is no dual form and no gender differentiation in the first person, and the modern dialects have lost all dual forms. The classical language also has forms for the passive voice.

Aravidu Dynasty, fourth and last dynasty of the Hindu empire of Vijaynagar in South India, it was founded by Tirumala, whose brother Rama Raya had been the masterful regent of the last ruler of the previous dynasty. The subsequent destruction of Vijaynagar by the combined forces of the Muslim States of Bijapur, Ahmadnagar, and Golconda was a deadly blow to the empire.

Tirumala, who became emperor in 1570, fixed his capital at Penugonda. But, beset by the Muslim powers, family disputes, and revolts of Hindu chiefs in the south, the Vijaynagar Empire gradually disintegrated by the first half of the seveenth century.

Arjun Dev, Guru (b. 1563, Goindwal, Punjab, India; d. May 30, 1606, Lahore [now in Pakistan]), fifth Sikh Guru, and the religion's

first martyr, Guru Arjun Dev compiled the Adi Granth, or Granth Sahib ("Lord Book"), the sacred scripture of the Sikhs. He completed the Harimandir, or the Golden Temple, at Amritsar, where all Sikhs could worship as they pleased. He expanded Amritsar commercially and thus was the first Guru to serve as both temporal and spiritual head of the Sikhs.

Guru Arjun Dev prospered until the Mughal emperor Akbar died and his successor Jahangir began to oppress the Sikhs. He was brought before Emperor Jahangir, who fined him 200,000 rupees and ordered the elimination of all sections of the Adi Granth that gave offence to either Vedanta (Hinduism) or Islam. Guru Arjun Dev refused and was tortured to death.

Ashta Pradhan (Marathi: "Council of Eight"), Asta Pradhan, administrative and advisory council set up by the Indian Hindu Maratha leader Shivaji (d. 1680), contributed to his successful military attacks on the Muslim Mughal Empire as well as to the good government of the territory over which he established his rule. The council's senior member, the *Peshwa*, or *Mukhya Pradhan*, was in charge of general administration and held the State seal. The *amatya*, or *mazumdar*, and the *pant sachiv* dealt with finance, the *sumanta* with foreign affairs, and the *mantri* with intelligence and police reports. The commander-in-chief (*senapati*) together with a legal member (*nyayadhisha*) and member for religious matters (*pandit rao*), completed the council.

Shivaji's son Sambhaji (1680-89) scattered the council, but when Maratha power revived in the eighteenth century, the council members became hereditary with nominal powers except for the *Peshwas*.

Ashtchap (Sanskrit: "Eight Seals"), group of sixteenth-century Hindi poets, four of whom were disciples of the Vaishnava leader Vallabha, and four of his son and successor, Vitthala. The greatest of the group was Surdas, a blind singer whose descriptions of the exploits of the child-god Krishna are the highlights of his collection of poetry called the *Sursagar*, a work that is admired throughout the Hindi-speaking areas of northern India. Paramananddas, Nanddas, Krishnadas, Govindswami, Kumbhandas, Chitaswami, and Chaturbhujdas were the other members of the Ashtchap group.

Ashura, Muslim holy day observed on the tenth of Muharram, the first month of the Islamic year. Ashura was originally designated as a day of fasting from sunset to sunset, probably patterned on the Jewish Day of Atonement, Yom Kippur.

Among the Shia Muslims, Ashura is a major festival,

commemorating the death of Husain, son of Ali and grandson of Muhammad. It is a period of expressions of grief and of pilgrimage to Karbala.

Aurangzeb (b. Nov. 3, 1618, Dhod, Malwa; d. March 3, 1707), Aurangzib, kingly title Alamgir, original name Muhi-ud-Din Muhammad, was last of the great Mughal emperors of India (1658-1707). Under him the Mughal Empire reached its greatest extent, although his policies led to its disintegration.

Third son of emperor Shah Jahan and his queen Mumtaz Mahal, Aurangzeb grew up as a serious-minded and devout youth. Aurangzeb was an orthodox Muslim and had none of the royal Mughal traits of sensuality and drunkenness. He showed military and administrative ability at an early age. His quest for power prompted his rivalry with his eldest brother, the brilliant Dara Shikoh, who was crown prince. He commanded troops against the Uzbeks and the Persians with distinction (1646-47). As viceroy of the Deccan provinces in two terms (1636-44, 1654-58), he almost subjugated the two Muslim Deccan kingdoms.

In the struggle for power (1657-59), Aurangzeb showed tactical and strategic military skill and ruthless determination. He defeated Dara at Samugarh in May 1658, and he confined his father in his own palace at Agra. In consolidating his power Aurangzeb caused one brother's death and had two other brothers, a son, and a nephew executed.

Aurangzeb maintained the empire for nearly half a century and, in fact, extended it in the south as far as Tanjore (Thanjavur) and Trichinopoly (Tiruchirappalli). Behind this imposing facade, however, were serious weaknesses. The Maratha campaign continually drained the imperial resources. The militancy of the Sikhs and the Jats was weakening the empire in the north. The new Islamic policy alienated Hindu sentiment and undermined Rajput support. The financial pressure on the land strained the whole administrative framework. When Aurangzeb died, after a reign of nearly 49 years, he left an empire faced with a number of menacing problems. The failure of his son's successors to cope with them led to the collapse of the empire in the mid-eighteenth century.

Aurangzeb's absence in the south weakened his overall hold. The administration slackened. Agrarian discontent often took the form of religious movements, as in the case of Satnamis and the Sikhs in the Punjab. In 1675 Aurangzeb arrested and executed the Sikh Guru (spiritual leader) Tegh Bahadur, who had refused to convert to Islam. The succeeding Guru openly rebelled.

Independently, the Jats were also revolting.

Aurangzeb's reign falls into two almost equal parts. In the first, which lasted until about 1680, he was a capable Muslim monarch of a mixed Hindu-Muslim empire. He was generally disliked for his ruthlessness but feared and respected for his vigour and skill. During this period he was more engrossed in safeguarding the northwest from Persians and Central Asian Turks and less with the Maratha chief Shivaji, who twice plundered the great port of Surat (1664 and 1670). He applied his great-grandfather Akbar's formula for conquest: defeat one's enemies, reconcile with them, and place them in imperial service. Thus Shivaji was defeated, called to Agra for reconciliation (1666), and given an imperial rank. The plan failed and Shivaji fled to the Deccan, where he died, in 1680, as the ruler of an independent Maratha kingdom. After 1680, Aurangzeb's reign changed both in attitude and policy. He became the pious ruler of an Islamic State instead of the seasoned statesman of a mixed kingdom. Hindus became subordinates, and the Marathas, like the southern Muslim kingdoms, were marked for annexation. The first sign of change was the reimposition of the *jizya*, or poll tax, on non-Muslims in 1679 (a tax that had been abolished by Akbar). This was followed by a Rajput revolt in 1680-81, supported by Aurangzeb's third son, Akbar. Hindus still served the empire, but no longer with enthusiasm. The Deccan kingdoms of Bijapur and Golconda were conquered in 1686-87, but the insecurity that followed led to an economic crisis. This in turn was deepened by the Maratha war. Shivaji's son Sambhaji was captured and executed in 1689, and his kingdom broke up. The Marathas then adopted guerrilla tactics and spread all over South India supported by a sympathetic population. The rest of Aurangzeb's life was spent in laborious and fruitless sieges of forts in the Maratha hill country.

Aurangzeb ruled as a militant orthodox Sunni Muslim. Puritanical ordinances were vigorously enforced by *muhtasibs*, or censors of morals. The Muslim confession of faith, for instance, was removed from all coins lest it be defiled by unbelievers. Courtiers were forbidden to salute in the Hindu fashion. In addition, Hindu idols, temples, and shrines were often destroyed.

B

Babur (b. Feb. 15, 1483, principality of Fergana, now in Uzbekistan; d. Dec. 26, 1530, Agra, India), Babar or Baber, original name Zahir-ud-Din Muhammad, who ruled during 1526-30 was

founder of the Mughal dynasty of India. A descendant of the Mongol conqueror Genghis Khan and also of Timur (Tamerlane), Babur was a military adventurer and soldier of distinction, a poet and diarist of genius, as well as a statesman.

Babur was a military adventurer of genius, an empire builder of good fortune, and an engaging personality. He was also a Turki poet of considerable talent that would have won him distinction apart from his political career. He was a lover of nature who constructed gardens wherever he went and complimented beautiful spots by holding parties. His prose memoirs, the *Babur-namah*, have become a world classic of autobiography. They were translated from Turki into Persian in Akbar's reign (1589). Later, in 1921-22, they were translated into English in two volumes with the title *Memoirs of Babur*. They portray an unusually magnanimous ruler, cultured and witty, and full of good fellowship and adventurous spirit, with an eye for natural beauty.

Babur came from the Barlas tribe of Mongol origin, whose members had become Turks in language and manners because of long residence in Turkish regions. Therefore Babur, although called a Mughal, drew most of his support from Turks, and the empire he founded was Turkish in character. He was fifth in direct male descent from Timur and thirteenth, through the female line, from Genghis Khan, the first of the great Mongol conquerors.

For 10 years (1494-1504), Babur sought to recover Samarkand and twice occupied it briefly (1497 and 1501). But Muhammad Shaybani Khan, a descendant of Genghis Khan and ruler of the Uzbeks beyond the Syr Darya (Jaxartes River), was his most powerful opponent. In 1501 Babur was decisively defeated at Sar-e Pol and within three years had lost both Samarkand and Fergana. In 1504 Babur helped by his personal followers, seized Kabul. His last unsuccessful attempt on Samarkand (1511-12) forced him to give up a hopeless quest and concentrate on expansion elsewhere. In 1522, when he turned his attention to Sind and India, he finally secured Qandahar (now Kandahar), a strategic site on the road to Sind.

When Babur made his first raid into India in 1519, the Punjab was part of the dominions of Sultan Ibrahim Lodi of Delhi. The governor there, Dawlat Khan Lodi, resented Ibrahim's attempts to diminish his authority. By 1524 Babur had invaded the Punjab three more times but the politics of Punjab and Delhi prevented him from gaining a firm foothold. Yet, dissension in the Delhi sultanate made it clear that it was ripe for overthrow. After

mounting a full-scale attack there, Babur was recalled by an Uzbek attack on his Kabul kingdom. At the same time, a joint request for help from Alam Khan, Ibrahim's uncle, and Dawlat Khan encouraged Babur to attempt his fifth, and first successful, raid.

Setting out in November 1525, Babur met Ibrahim at Panipat, 80 km north of Delhi, on April 21, 1526. Babur won the battle by keeping his calm, his use of artillery, and effective Turkish wheeling tactics on a divided, dispirited enemy. Ibrahim was killed. With his usual speed Babur occupied Delhi three days later and reached Agra on May 4. The first thing that he did there was to lay out a garden by the Yamuna River, now known as the Ram Bagh.

His small force, with the unaccustomed hot Indian weather upon them and 1,300 km from their base at Kabul, was surrounded by a powerful enemy. All down the Ganga River valley were militant Afghan chiefs. Although in disarray at that moment they had formidable military potential. To the south were the kingdoms of Malwa and Gujarat, both with large resources. In Rajasthan, Rana Sanga of Mewar (Udaipur) was head of a powerful confederacy threatening the whole Muslim position in northern India. Babur's first problem was that his own followers, suffering from the heat and disheartened by the hostile surroundings, wished to return home as Timur had done. By using threats, reproaches, promises, and appeals, vividly described in his memoirs, Babur diverted them. When Rana Sanga found that Babur was not retiring as his Turkish ancestor had earlier done, he attacked with an estimated 100,000 horses and 500 elephants. With most of the neighbouring strongholds still held by his enemies, Babur was virtually surrounded. He sought divine favour by renouncing liquor, breaking the wine vessels, and pouring the wine down a well. Babur used his customary tactics. His artillery stampeded the elephants, and the flank charges bewildered the Rajputs. It was all over in 10 hours, and the Rajputs never rallied under a single leader again.

Babur had now to deal with the defiant Afghans to the east, who had captured Lucknow while he was facing Rana Sanga. Other Afghans had rallied to Sultan Ibrahim's brother Mahmud Lodi, who had occupied Bihar. Some Rajput chiefs principally the rulers of Chanderi, were still defying him. After capturing that fortress in January 1528, Babur turned to the east. Crossing the Ganga River, he drove the Afghan captor of Lucknow into Bengal. He then turned on Mahmud Lodi and on May 6, 1529, won his third great victory in Ghaghara, scattering the enemy's army. Artillery was again decisive, helped by the skilful handling of boats.

Babur's dominions were now secure from Qandahar to the borders of Bengal, with a southern limit marked by the Rajput desert and the forts of Ranthambhor, Gwalior, and Chanderi. However, there was no settled administration within this great area. An empire had been gained but it still needed to be pacified and organized.

In 1530, when Humayun became extremely ill, Babur is said to have offered his life to God in exchange for Humayun's walking seven times around the bed to complete the vow. Humayun recovered, and, from that time, Babur declined, dying within the same year. However, Babur is rightly considered the founder of the Indian Mughal Empire, even though it was his grandson Akbar who consolidated the empire. Babur provided the glamour of magnetic leadership that inspired the next two generations.

Badauni, Abdal-Qadir (b. 1540, Toda, India; d. c. 1615, India), Indo-Persian historian he was one of the most important writers on the history of the Mughal period in India. In 1574 he was presented to the Mughal emperor Akbar, who appointed him to a religious office at the court and gave him a pension.

Of the many works he wrote on commission from the emperor, the most highly regarded were the *Kitab al-Hadith* ("Book of Hadith"), the sayings of the Prophet Muhammad, which no longer exists; a section of the *Tarikh-e alfi* ("History of the Millennium"), to celebrate the millenary of the Hegira in 1591/92, on which more than 10 authors collaborated; and a summary translation of the work of the great historian Rashid ad-Din, *Jami at-tawarikh* ("Universal History"). His important work, however, was the *Muntakhab at-tawarikh* ("Selection from History"), often called *Tarikh-e Badauni* ("Badauni's History"), a history of Muslim India containing additional sections on Muslim religious figures, physicians, poets, and scholars. In addition to these works, Badauni was also commissioned to translate many Sanskrit tales and the Hindu epics, the Ramayana and the Mahabharata.

Badr, Battle of (624), the first military victory of the Prophet Muhammad, it seriously damaged Meccan prestige, while strengthening the political position of Muslims in Medina and establishing Islam as a viable force in the Arabian Peninsula. Since their emigration from Mecca (622), the Muslims in Medina had depended for economic survival on constant raids on Meccan caravans. When word of a particularly wealthy caravan escorted by Abu Sufyan, head of the Umayyad clan, reached Muhammad, a raiding party of about 300 Muslims, to be led by Muhammad

himself, was organized. By filling the wells on the caravan route near Medina with sand, the Muslims lured Abu Sufyan's army to battle at Badr, near Medina, in March 624. Despite the superior numbers of the Meccan forces (about 1,000 men), the Muslims scored a complete victory, and many prominent Meccans were killed. The success at Badr was recorded in the Quran as a divine sanction of the new religion: "It was not you who slew them, it was God ... in order that He might test the Believers by a gracious trial from Himself" (8:17). Those Muslims who fought at Badr became known as the *badriyun* and make up one group of the Companions of the Prophet.

Baghdadi, the Arabic-speaking Iraqi or Baghdadi Jews who arrived in India in the eighteenth and nineteenth centuries as part of a trading diaspora that stretched from London to Japan.

The Baghdadi community probably reached its numerical zenith of approximately 7,000 during World War II, when it was swelled by refugees from Myanmar (formerly Burma). In the years since Indian independence, almost all the Baghdadis have left India. Some of their charitable foundations and synagogues continue to function. Though many Baghdadis went to Israel, the elite of the community has more frequently moved to the United Kingdom, Australia, and the USA.

The first prominent Baghdadi settler in Mumbai (formerly Bombay) was Mullah Abraham Nathan, who had been an agent for the British in Central Asia. But he was soon overshadowed by David Sassoon (1792-1864), who moved to the city in the 1830s and rapidly established a business house that was among the largest both in Mumbai and in Asia as a whole. The separate Baghdadi graveyard dates from the 1850s and their first synagogue from 1861.

Sassoon J. David (d. 1926) was another Mumbai Baghdadi. He built a large business combine in Mumbai, including the Central Bank of India, and sat in the Viceroy's Council. His son, Percival David (d. 1964), was famous as a collector of Chinese art in London. Other Baghdadis had prominent trading firms in Calcutta and Mumbai or were large urban landlords, especially in Calcutta.

The Sassoons dominated the Baghdadi Jewish community of Mumbai, for whom they built two massive synagogues, as well as a third in Pune, where David Sassoon himself is buried. They endowed Jewish schools and charities, and contributed to general charities in Mumbai.

Bahadurpur, Battle of (Feb. 24, 1658), helped decide the war

of succession among the sons of Shah Jahan, Mughal emperor of India (reigned 1628-57/58). When Shah Jahan fell ill in 1657, his four sons—Dara Shikoh, Shah Shuja, Aurangzeb, and Murad Bakhsh—fought for power.

Shuja, the second son, who had quickly set himself up as the independent governor of Bengal, was defeated at Bahadurpur, 8 km northeast of Varanasi (Banaras) in Uttar Pradesh, by Dara's son Sulayman Shikoh. Shikoh was later captured and executed by his uncle, Aurangzeb. In June 1658, Aurangzeb imprisoned Shah Jahan and a month later crowned himself emperor. He also defeated Dara, Murad, and Shuja (who became a fugitive and died in Myanmar [Burma] in 1660).

Bahmani Sultanate. Muslim State (1347-1518) in the Deccan in India, it was founded in 1347 by Ala-ud-Din Bahman Shah. He was supported by other military leaders in rebellion against Sultan Muhammad bin Tughluq of Delhi. The Bahmani capital was Ahsanabad (Gulbarga) between 1347 and about 1425. Thereafter the capital was Muhammadabad (Bidar). Bahmani sultanate attained the peak of its power during the vizierate (1466-81) of Mahmud Gawan. The political domination of Muslim groups in a predominantly Hindu area was facilitated by mutual non-interference among the various religious communities. The Bahmani sultans often encouraged a fusion of Deccan cultures. The division of the Bahmani sultanate into four *taraf* (provinces) encouraged an autonomy that the reforms of Mahmud Gawan failed to combat. Between 1490 and 1518 the Bahmani sultanate dissolved into the five successor powers of Bijapur, Ahmadnagar, Golconda, Berar, and Bidar.

Bahmani sultanate's principal enemies, in its efforts to extend itself over the Deccan tableland, were the Hindu rulers of Vijaynagar, Telingana, and Orissa and the Muslim rulers of Khandesh, Malwa, and Gujarat. In the north, peace with Malwa had been achieved by 1468. In the south, war with Vijaynagar over the fertile Raichur was inevitable until Krishna Deva Raya, king of Vijaynagar, succeeded (1510-20) in incorporating the area into his dominions. In the east, the Bahmanis frequently warred with the Hindu chiefs of Telingana, who were generally in alliance with the rajas of Orissa. In the west the Bahmanis were unable to control the Western Ghats, although Mahmud Gawan temporarily occupied Sangameshwar, and Goa in 1471-72.

Baji Rao I (1698-1740). Baji Rao who succeeded his father Balaji Vishvanath as Peshwa in 1720, formulated a bold plan of Maratha

expansion. In the twilight of the Mughal Empire he suggested, "let us strike at the trunk of the withering tree. The branches will fall of themselves. Thus would the Maratha flag fly from the Krishna to the Indus."

Baji Rao concentrated on winning influence in the north and obtained permission from the Mughal Emperor to extend Maratha sovereignty over substantial parts of Malwa and Gujarat in 1731. He secured the friendship of important Rajput princes, reached compromise agreement with the Nizam of Hyderabad—a hereditary enemy—and also captured territory on the west coast from the Portuguese. As a result, he expanded the area over which the Marathas established supremacy by collecting levies of *chauth* (one quarter of estimated product) and *sardeshmukhi* (acknowledgement of revenue ownership). He also projected the goal of a Hindu empire.

One of the effects of enhanced power and prestige was loss of cohesion in the Maratha empire and armies. Rival principalities were created by able chiefs who extended Maratha dominion, no doubt, but not necessarily on behalf of the Peshwa. Baji Rao was succeeded by his son, Balaji Baji Rao, who employed non-Maratha mercenaries in the army, gave up the ideal of a united Hindu empire, and resorted to predatory warfare which alienated Hindu and Muslim alike. Baji Rao could not organize united resistance to the invasion of Nadir Shah from Persia in 1736; his successors were defeated by the Afghan, Ahmad Shah Abdali at Panipat in 1761. Thus, the Marathas failed to step into Mughal shoes. Baji Rao's achievements, though impressive, proved ephemeral.

Balban, Ghiyas ud-Din (flourished thirteenth century AD), was one of the 40 Turkish slaves of Iltutmish, the founder of the Delhi Sultanate. The slaves were brought to Delhi in 1232. Balban showed great prowess as a military commander, and he occupied a senior position in the court. He opposed the rule of Raziyah Sultan, daughter and successor of Iltutmish, and helped her brother to depose her. He reorganized the army, enforced strict justice, and successfully guarded the borders of India against Mongol attacks.

Balochi, Baluchi or Beluchi is a group of tribes speaking the Balochi language and estimated at about 5,000,000 inhabitants in the province of Balochistan in Pakistan and also neighbouring areas of Iran, Afghanistan, Bahrain, and Punjab (India). In Pakistan the Balochi people are divided into two groups, the Sulaimani and the Makrani, separated from each other by a compact block of Brahui tribes.

Some 70 per cent of the total Balochi poopulation live in Pakistan. About 20 per cent inhabit the coterminous region of southeastern Iran. This geographic region is the least developed in Iran, partially owing to its harsh physical conditions. Precipitation, which is scarce and falls mostly in violent rainstorms, causes floods and heavy erosion, while heat is oppressive for eight months of the year. The mountain chains of Iranian Balochistan, including the Baga-e Band and Bampusht Mountains, run east-west, parallel to the Gulf of Oman, making ingress and egress difficult. In the centre of the region there are abundant groundwater and streams, such as the Mashkid and the Kunari, that sometimes open out into valleys.

The Balochi are traditionally nomads, but settled agricultural existence is becoming more common; every chief has a fixed residence. The villages are collections of mud or stone huts; on the hills, enclosures of rough stone walls are covered with matting to serve as temporary habitations. The Balochis raise camels, cattle, sheep, and goats and engage in carpet making and embroidery. Their agricultural methods are primitive. They profess Islam.

The original Balochi homeland was probably on the Iranian plateau. The Balochi were mentioned in Arabic chronicles of the tenth century AD. The old tribal organization is best preserved among those inhabiting the Sulaiman Mountains. Each tribe (*tuman*) consists of several clans and acknowledges one chief, even though in some *tuman* there are clans in habitual opposition to the chief.

In ancient times, Iranian Balochistan provided a land route to the Indus River Valley and the Babylonian civilizations. The armies of Alexander the Great marched Balochistan in 326 BC on their way to the Hindu Kush and, on their return march in 325, experienced great hardships in the region's barren wastes.

Palm-tree oases in central Iranian Balochistan contain orchards of oranges, pomegranates, mulberries, and bananas. Grain, tobacco, rice, cotton, sugar cane, and indigo plants are the principal crops. A road was opened from Zahedan to the port of Chah Bahar. Zahedan is also connected by rail with Pakistan, Zabol, and Tehran; and it is a junction for roads east-west.

Banda Singh Bahadur (b. 1670, Rajauri, India; d. June 1716, Delhi), Lachman Das, Lachman Dev, or Madhao Das, was the first Sikh military leader to wage an offensive war against the Mughal rulers of India, thereby temporarily extending Sikh territory.

As a youth, Banda Singh decided early on to be a *samana* (ascetic), and until 1708, when he became a disciple of Guru Gobind

Singh, he was known as Madho Das. After his initiation into the Sikh brotherhood, he took the name Banda Singh Bahadur and became a respected, if not popular, general; his cold and impersonal character did not endear him to his men.

Banda Singh set out in 1709 to attack the Mughals, conquering large tracts of territory. His pillaging and massacring in the Deccan area led the Mughal rulers finally to move against him in force. After an eight-month siege, the fortress town of Gurdas Nangal fell to the Mughals in 1715. Banda Singh and his men were taken as prisoners to Delhi, where every day for six months a few of his men were taken out and executed. When his own turn came, Banda Singh stated to the Muslim judge that this fate befell him justly because he had failed his beloved Guru Gobind Singh. He was tortured to death with red-hot irons.

Barani, Ziya-ud-Din (b. 1285, India; d. after 1357), Barni, the first Muslim known to have written a history of India, he lived for 17 years in Delhi as *nadim* (boon companion) of Sultan Muhammad bin Tughlaq.

In 1357 Barani wrote the *Tarikh-e Firuz Shahi* ("History of Firuz Shah") mainly using hearsay evidence and his personal experiences at court. A didactic work, this set down the duties of the Indian sultan toward Islam. His *Fatawa-ye Jahandari* ("Rulings on Temporal Government") was influenced by Sufi mysticism. This work details the religious philosophy of history, viewing events in the lives of great men as signs of divine providence. According to Barani, the Delhi sultans from Ghiyas-ud-Din Balban (reigned 1266-87) to Firuz Shah Tughluq (reigned from 1351-88), who had followed his guidelines for the good Islamic ruler had prospered, while those who had deviated from those precepts had failed.

Barid Shahi Dynasty, ruled over the small State of Bidar (now in Karnataka, southwestern India) from about 1487 until 1619. The members of the Barid family were ministers of the Muslim Bahmani sultans of the Deccan, who made Bidar their capital in 1430.

In about 1492 the Bahmani kingdom disintegrated, but the Sultans retained a small principality around Bidar. Real power was by then in the hands of Amir Qasim Barid. His grandson Ali Barid assumed the royal title in 1542. In 1619 the kingdom was absorbed by the larger Deccan kingdom of Bijapur.

Basawan, Basavan, outstanding sixteenth-century Mughal painter from India, he was renowned as a superb colourist and as a sensitive observer of human nature. He was most active between about

1580 and 1600, and his name appears on the margins of more than 100 paintings, most often as the designer, in collaboration with a second artist who applied the colour.

Many of his compositions are found in the Jaipur *Razm-namah* (the Persian name for the Indian epic the Mahabharata), the Patna *Timur-namah* ("Book of Timur"), and the Victoria and Albert Museum's copy of Akbar's official history, the *Akbar-namah*. Basawan appears to have studied the European paintings that were brought to Akbar's court by Jesuit missionaries, though Western influence is never predominant in his work. His son Manohar later became celebrated for his animal studies and portraits.

In the words of Abul Fazl Allami, emperor Akbar's historiographer, "In designing and portrait painting and colouring and painting illusionistically... Basawan became unrivalled in the world." A handful of book illustrations, considered to be his solo work, include, an illustration of the prose and verse work *Baharestan*, by the Persian poet Jami, showing a *mullah*, or religious leader, rebuking a dervish for pride (Bodleian Library, Oxford); and an illustration of the *Darah-namah* ("Book of Darius"), in the British Museum.

Basholi Painting, is a school of Pahari book illustration that flourished in the Indían hill states during the late seventeenth and the eighteenth centuries. The school takes its name from the small independent State of Basholi, the principal centre of the style, examples are found throughout the region. Basholi paintings are known for their bold vitality of colour and line.

Rasamanjari (c. 1690), exhibits a style already completely formed. Faces are stylized, shown in profile with a large, intense eye; the colours ochre yellow, brown, and green predominate. A distinctive technique is the depiction of jewellery by thick, raised drops of white paint, with particles of green beetles' wings used to represent emeralds. Most paintings follow an oblong format, where the picture space is usually outlined by architectural detail that breaks into characteristic red borders.

Batiniyah, Muslim sects—the Ismailis (Arabic: Ismailiyah), in particular—that interpreted religious texts exclusively on the basis of their hidden, or inner, meanings (Arabic: *batin*) rather than their literal meanings (*zahir*). This type of interpretation gained currency about the eighth century among certain esoteric Shia Muslim sects, especially the religiously and politically schismatic Ismailis. This group believed that beneath every obvious or literal meaning of a sacred text lay a secret, hidden meaning, which could be arrived

at through *tawil* (allegorical interpretations); thus, every statement, person, or object could be scrutinized in this manner to reveal its true intent. They further stated that Muhammad was only the transmitter of the literal word of God, the Quran, but it was the *imam* (leader) who was empowered to interpret, through *tawil*, its true, hidden meaning.

Sunni (traditionalist) Muslim scholars condemned the Batiniyah for all interpretations that rejected the literal meaning and accused them of producing confusion and controversy through a multiplicity of readings; this, the Sunni Muslims alleged, allowed ignorant or mischievous persons to claim possession of religious truths and thus deceive those who lacked the knowledge to expose them. The Batiniyah were further labelled by the Sunni Muslims as enemies of Islam, bent upon destroying the latter's conception of the faith.

Bhakti, "devotion", Hinduism means predominant aspect of religious practice and expression which emphasizes an intense emotional attachment of the devotee to his personal god.

In Buddhism and Jainism, *bhakti* was an infrequent technical term implying veneration and awe of Gautama Buddha or Mahavira. It was considered one factor among others such as knowledge of scriptures or asceticism, necessary for spiritual practice. In South Asian Islam, the rudiments of *bhakti* appeared in works of Sufism, particularly during the reign of Akbar (1556-1605), and in the veneration of a *pir*, or charismatic Sufi figure. Sikhism, emerging in the sixteenth century, incorporated many practices associated with *bhakti*, such as an emphasis on the name (*Nam*) of God in worship.

Precursors to *bhakti* existed as early as the Rigveda (c. 1200 BC), where devotees extolled the virtues of certain deities. The word's earliest datable occurrence is in the work of the Sanskrit grammarian Panini, who uses *bhakti* to mean "devotion". It also appears in the early Buddhist text, the Theragatha.

Among Hindus, proponents of *bhakti*—often called collectively "the *bhakti* movement"—challenged the dominance of Vedic sacrificial religion, caste boundaries, gender inequity, and the use of Sanskrit as the exclusive language of religion. *Bhakti* integrates aspects of personal religious experience, social protest, and a variety of ritual modes around a notion of intimacy with one's deity that colours all aspects of human existence.

Several early factors opened the way for *bhakti's* appearance as a religious, social, and philosophical ideology. Jainism, Buddhism, and Upanishadic thought emphasized communal

support for individual effort towards spiritual evolution, rather than relying on priestly authority and sacrificial rituals. This presented a challenge to Vedic religion. At the same time, the epics Mahabharata and Ramayana, as well as the Puranic literature about the lives of deities, depicted gods and goddesses in direct relationship with humans. The most famous example of this is the intense relationship between Krishna and Arjuna in the Bhagavadgita (c. first century AD), where Krishna explicitly propounds *bhakti* in the context of Arjuna's loyalty and challenge.

Bhakti Movement, in Hinduism, school of thought which stressed an emotional bond between the devotee and his personal god. By the early centuries AD, *bhakti* was apparent in various forms of religious expression, particularly during the "Golden Age" of the Gupta empire (AD 320-647) and the reign of the Pallavas and the Pandyas in South Asia (fourth to tenth century AD).

Bhakti saints have expressed their love of God through song in two ways. In the first, Saguna ("with traits"), the poets evoke the image of the deity, portrayed in human and tangible ways, with colour, personality, and definition. Saguna *bhakti* songs also explore various relationships between the deity and the devotee by conceiving of them in familiar human terms—for example, a child trusting in a parent, a servant humbled before his master, or a lover yearning for her beloved. Two good examples of saints "in love" with their god are the female poets Mahadevi (twelfth century), who sings to her lord Shiva, "white as jasmine", and Mirabai (sixteenth century), who seeks shelter in Krishna, her beloved "mountain lifter". But female poets are not the only ones to suffer by being separated from a God portrayed as male; from the first millennium onward, male poets have assumed female personae to express the same longing.

Temple construction and personal worship began to reflect sectarian preference for Vishnu, Shiva, or manifestations of the goddess (Devi, Shakti, Durga). The first written records of songs voiced in a vernacular language rather than in Sanskrit appeared in Tamil in the sixth century in South India. In the course of the next several centuries, massive collections of Tamil hymns to Shiva and Vishnu emerged, soon to be accompanied by a separate literature describing the lives of the poets who produced them. The Shaiva poets are collectively called Nayanars, the Vaishnava poets Alvars. Today *bhakti* poetry continues to be composed and sung in every South Asian language.

A second *bhakti* mode, Nirguna ("without traits"), conceives

of divinity as singular and ineffable, beyond the realm of human perception. Nirguna saint-poets often challenge religious practices such as *puja* and *darshan*, and question the effectiveness of pilgrimages to temples and holy sites, as Basava (twelfth century) did in South India and Kabir (fifteenth century) in the North. They are apt to prefer to focus on the simple recitation of God's name.

Bhopal. Today the capital city of Madhya Pradesh, Bhopal was founded by Raja Bhoj in the eleventh century C.E. It was renovated in the eighteenth century by a dynasty created by an Afghan adventurer in the twilight of the Mughals. A successor signed a Subsidiary Alliance with the East India Company in 1817. Between 1844 and 1926 Bhopal was ruled by three able women, Begums, who further beautified the city. Bhopal was the principal Muslim state of Malwa in central India.

Bhopal's ruler, Nawab Hamidullah Khan, played a prominent role in the Chamber of Princes and was its Chancellor from 1931-1932 and 1946-1947. During the pre-independence negotiations he initially opposed joining either India or Pakistan, wishing to remain independent and neutral. He was persuaded by Vallabhbhai Patel to sign the Instrument of Accession with India in July 1947. In 1949 Bhopal was merged with surrounding territories to form the new state of Madhya Bharat which, after some constitutional changes, became Madhya Pradesh in 1956.

The modern city of Bhopal was the scene of rapid development and planned expansion. In 1984 it was hit by one of the worst industrial disasters in history when the Union Carbide chemical plant exploded, killing and maiming hundreds of thousands of people.

Bichitr, court painter in India in the seventeenth century, during the reigns of the emperors Jahangir, Shah Jahan, and (probably) Aurangzeb. As a portrait painter and a commemorator of great occasions, Bichitr was superb, painting with faultless technique and majestic formality. While his earlier painting shows some soft and romantic qualities, his later work is characterized by clear, hard lines and brilliant colour. His interest in European paintings and prints, some of which he studied in careful copies, led him to model his figures with shadows and to include European cherubs, or *putti*, hovering among the great. Like other court painters, Bichitr used Indian landscapes in European perspective, and this too was quite probably influenced by European works; yet his painting is a magnificent reflection of his own place and time.

The earliest work known to be by him dates from about 1615 and shows a fully mature style. He may still have been painting

about 1660. He included a self-portrait in a picture of the Mughal emperor Jahangir painted about 1616, in which he appears as a man of some 30 years in Hindu court costume.

Bidah, in Islam means any innovation that has no roots in the traditional practice (*sunna*) of the Muslim community. The most fervently fundamentalist legal school in Islam, the Hanabilah (and its modern survivor, the Wahhabi sect of Saudi Arabia), rejected *bidah* completely, arguing that the duty of a Muslim was to follow the example set by the Prophet (*sunna*) and not try to improve on it.

Most Muslims, however, agreed that it was impossible to adapt to changing conditions without introducing types of innovations. As a safeguard against any excesses, *bidahs* were classified as good (*hasan*) or praiseworthy (*mahmudah*), or bad (*sayyah*) or blameworthy (*madhmumah*).

They were further grouped under the five categories of Muslim law. Among *bidahs* required of the Muslim community (*fard kifayah*) are the study of Arabic grammar and philology as tools for the proper understanding of the Quran, evaluation of Hadith (traditions or sayings of the Prophet Muhammad) to determine their validity, the refutation of heretics, and the codification of law. Strictly forbidden (*muharramah*) are *bidahs* that undermine the principles of orthodoxy and thus constitute lack of belief (*kufr*); (3) recommended (*mandub*) is the founding of schools and religious houses. Disapproved (*makruh*) are the ornamentation of mosques and the decoration of the Quran. And finally, the law is indifferent (*mubahah*) to the *bidahs* of fine clothing and good food.

Bijapur. A city in the western Deccan which was a provincial capital of the Chalukya dynasty. The territory, it controlled, first fell to the Delhi Sultanate and then formed part of the Bahmani kingdom in the fourteenth century. In 1489 Bijapur declared its independence under Yusuf Adil Khan, whose dynasty ruled until 1686 when the country was annexed by Aurangzeb. Bijapur interacted with other powers in southern and western India, including the Portuguese. The architecture, language, music, and painting of Bijapur reflect a rich Deccani culture blending strands taken from both north and south, Hindu and Muslim.

Birbal (b. 1528; d. 1586), Brahmin courtier who became the adviser and confidant of the Mughal emperor Akbar. His witty stories and his poetry made him famous. Birbal joined the Din-i-Ilahi and had a beautiful house at Fatehpur Sikri.

Bishandas (flourished seventeenth century), was one of the most

skilled portrait painters of the Jahangir school of Mughal painting.

Bishandas was praised by the emperor Jahangir as "unequalled in his age for taking likenesses" and was sent with the embassy to Persia, where he remained from 1613 to 1620, to paint portraits of the shah and the chief members of his court. The portraits so pleased the emperor that Bishandas was honoured with the gift of an elephant. Some of the Mughal portraits of Persian Noblemen may be assumed to be the work of Bishandas. He also contributed to the *Anwar-e Suhayli*, a book of fables (now in the British Museum), and several fine portraits in the albums made for the emperor.

Black Stone of Mecca, Arabic al-Hajar al-Aswad, Muslim object of veneration, built into the eastern wall of the Kabah (small shrine within the Great Mosque of Mecca) and probably dating from the pre-Islamic religion of the Arabs, it now consists of three large pieces and some fragments, surrounded by a stone ring and held together with a silver band.

According to popular Islamic legend, the stone was given to Adam on his fall from paradise and was originally white but has become black by absorbing the sins of the thousands of pilgrims who have kissed and touched it. In 930 it was carried away by the fanatics of the Qarmatian sect and held for ransom for about 20 years.

Bundi Painting, an important school of the Rajasthani style of book illustration, it flourished between the seventeenth and nineteenth centuries in the Princely State of Bundi and its neighbouring principality of Kotah (both in present-day Rajasthan). The earliest examples (1625) show Rajasthani features, particularly in the depiction of men and women, but the Mughal influence is exceptionally strong. In richness and brilliance Bundi painting has an affinity also with the painting of the Deccan.

The Bundi school is characterized by a fondness for lush vegetation, dramatic night skies, a distinctive way of depicting water by light swirls against a dark background, and vivid movement. The school reached its peak during the first half of the eighteenth century but continued to flourish into the nineteenth century and had a brilliant phase at Kotah during the reign of Ram Singh II (1828-66). These vigorous paintings depict royal tiger haunts in the thick and hilly jungle of the region and various aspects of the life of the king.

Buraq, in Islamic tradition, it was a creature said to have transported the Prophet Muhammad to heaven. Described as "a white animal, half-mule, half-donkey with wings on its sides", Buraq

was originally introduced into the story of Muhammad's night journey (*isra*) from Mecca to Jerusalem and back, thus explaining how the journey between the cities could have been completed in a single night. In some traditions he became a steed with the head of a woman and the tail of a peacock. Buraq replaced the ladder as Muhammad's means of access into heaven. But, from at least the fourteenth century, the Buraq myth, visualized on the basis of ancient depictions of griffins, sphinxes, and centaurs, became a favourite subject of Persian miniature painting.

Buta (Hindi-Urdu: "flower"), one of the most important ornamental motifs of Mughal Indian art, consisting of a floral spray with stylized leaves and flowers, it is used in architecture and painting and in textiles, enamels, and almost all other decorative arts.

The motif began to gain importance in the reign of the Mughal emperor Jahangir (1605-27), and by the time of Shah Jahan (1628-58) it was in constant use. Examples of great delicacy and beauty of colour are found in the Taj Mahal at Agra. But the motif tended to become stiff and inert by the eighteenth century, even though its popularity never declined.

C

Caliph, also spelt calif, Arabic khalifah ("successor"), stands for ruler of the Muslim community. When Muhammad died (June 8, 632), Abu Bakr succeeded to his political and administrative functions as *khalifah rasul Allah*, or "successor of the Messenger of God", but it was probably under Umar ibn al-Khattab, the second caliph, that the term caliph came into use a title of the civil and religious head of the Muslim State. In the same sense, the term was employed in the Quran in reference both to Adam and to David as the vice-regents of God.

Abu Bakr and his three immediate successors are known as the "perfect", or "rightly guided", caliphs (*al-khulafa ar-rashidun*). After them the title was borne by the 14 Ummayad caliphs of Damascus and subsequently by the 38 Abbasid caliphs of Baghdad, whose dynasty fell before the Mongols in 1258. There were titular caliphs of Abbasid descent in Cairo under the Mamluks from 1258 and 1517, when the last caliph was captured by the Ottoman sultan Selim I. The Ottoman sultans then claimed the title and used it until it was abolished by the Turkish Republic on March 3, 1924. After the fall of the Umayyad dynasty at Damascus (750), the title of caliph was also assumed by the Spanish branch of the family

who ruled in Spain at Cordoba (755-1031), and it was also assumed by the Fatimid rulers of Egypt (909-1171), who claimed to descend from Fatimah (daughter of Muhammad) and her husband, Ali.

Chaitanya (b. 1485, Nabadvip, Bengal, northeastern India; d. 1533, Puri, Orissa), Shri Krishna Chaitanya, also called Gauranga, original name Vishvambhara Mishra, was a Hindu mystic whose mode of worshipping Krishna with ecstatic song and dance had a profound effect on Vaishnavism in Bengal.

The son of a Brahmin, Chaitanya grew up in an atmosphere of piety and affection. At the age of 22, he made a pilgrimage to Gaya to perform his father's *shraddh* (rites related to the worship of a dead ancestor). While there he underwent a profound religious experience that transformed his outlook and personality. He returned to Nabadwip entirely indifferent to all worldly concerns.

A group of devotees gathered around Chaitanya and joined him in the congregational worship called *kirtana*, which involves choral singing of the name and deeds of God, often accompanied by dance movements and culminating in states of trance. In 1510 he received formal initiation as an ascetic and took the name Shri Krishna Chaitanya.

Although Chaitanya himself wrote no works on theology or religious practices, his selection of and charges to core disciples gave birth to a major Vaishnava sect in his own lifetime, called familiarly the Chaitanya Sampradaya or Gaudiya Sampradaya.

Chaitanya Movement (Bengali Gaudiya Sampradaya, "The Order of Gauda"), intensely emotional form of Hinduism, it flourished from the sixteenth century, mainly in Bengal and eastern Orissa. It takes its name from the medieval saint Chaitanya (1485-1533), whose fervent devotion to Lord Krishna inspired the movement. For Chaitanya, the legends of Krishna and his beloved, Radha, symbolized the highest expression of mutual love between God and the human soul. *Bhakti* (devotion) superseded all other forms of religious practice and was conceived as complete self-surrender to the divine will.

Chaitanya was neither a theologian nor a writer, and the organization of his followers was initially left to his close companions, Nityananda and Advaita. These three are called the three masters (*prabhu*), and their images are established in temples of the sect.

A theology for the movement was worked out by a group of Chaitanya's disciples who came to be known as the six *gosvamins* (religious teachers; literally, "lords of cows"). At Chaitanya's request, this group of scholars remained in Vrindavan, near Mathura, the

scene of the Krishna-Radha legends. The six *gosvamins* turned out a voluminous religious and devotional literature in Sanskrit, defining the tenets of the movement and its ritual practices. Their re-establishment of the pilgrimage sites of Vrindavan and Mathura was an achievement of importance for all Vaishnavas (devotees of Lord Vishnu). Although Chaitanya appears to have been worshipped as an incarnation of Krishna even during his lifetime, the theory of his dual incarnation, as Krishna and Radha in one body, was systematically developed only by the later Bengali religious writers.

The Chaitanya Movement had its beginnings in Nabadwip (Bengal), the saint's birthplace. From the first, a favourite and characteristic form of worship was group singing known as *kirtana* (or *samkirtana*). This consisted of the singing of simple hymns and the repetition of God's name, accompanied by the sounding of a drum and cymbals and by a rhythmic swaying of the body that continued for several hours and usually resulted in states of religious exaltation.

The present leaders of the sect, called *gosvamins*, are (with some exceptions) the lineal descendants of Chaitanya's early disciples and companions. The ascetics are known as *vairagins* (the "dispassionate"). Among this group was the late A.C. Bhaktivedanta, known as Swami Prabhupada, who believed that Chaitanya's faith would benefit people throughout the world. He is the founder of the International Society for Krishna Consciousness (ISKCON), commonly called the "Hare Krishnas", which has attempted to establish the beliefs and practices of the Chaitanya Movement around the world.

Chandidas, who flourished in late fourteenth to early fifteenth century, Bengal, was a poet. His love songs addressed to the washerwoman Rami were popular in the medieval period. His poems were a source of inspiration to Vaishnava and Sahajiya religious movements that explored parallels between human and divine love.

The poetry of Chandidas had a strong influence on later Bengali art, literature, and religious thought. In the *sahajiya* (Sanskrit: "natural") movement of the sixteenth-century Sahajiya cult, religious experience was pursued through the senses, and the love of a man for the wife of another or for a woman of unsuitably low caste was praised above others for its intensity in the face of social disapproval.

The popularity of Chandidas's songs inspired much imitation,

making it difficult to establish firmly the identity of the poet. Furthermore, the details of his life have been overlaid with legends. The poems themselves relate that the author was a Brahmin and a village priest (in either the village Chhatna in Bankura district or Nannur in Birbhum district) who broke with tradition by openly declaring his love for the low-caste Rami. The lovers viewed their relationship as sacred, the closest possible analogy to the spiritual union of the divine lovers, Radha and Krishna. Chandidas refused to relinquish either his temple duties or his love for Rami, much to the chagrin of his family. A feast to placate the village Brahmins was prepared but was thrown into confusion by the unexpected appearance of Rami.

Chauth, Chauth was the fee paid by Hindu or Muslim rulers to the Marathas to either refrain from harassing their territories or to withdraw from a district that they had invaded. The Marathas claimed that it was a payment that involved, in return, protection from other attacks. This view was not validated by either the Hindu or the Muslim princes. Since rulers always tried to collect their revenue in full, this impost, in addition to the regular revenue demand, was regarded as oppressive. It did much to make the Marathas unpopular throughout India, among Hindus and Muslims alike.

In seventeenth- and eighteenth-century India, it was a levy of one-fourth of the revenue demand (or actual collection) of a district from which the Marathas claimed rights of passage or overlordship. The name was derived from the Sanskrit word meaning "a fourth".

Child, Sir Josiah (1630-1699). Child was familiar with the operations of the East India Company from his father Joseph Child. He was Chairman of the Board of Directors from 1674 to 1689, but for more than twenty years he treated it as if it were his private business, getting his way by whatever means he found necessary, including drama. His ambition, well ahead of his time, was to establish civil and military power in India and "secure such a large revenue as may be the foundation of a large, well-grounded, sure English Dominion in India for all time to come."

Neither the Company nor Britain was in a position to realize such an ambition in the late seventeenth century. For example, though Child persuaded King James II to mount an expensive naval expedition to seize the port of Chittagong, Bengal in 1685, it was easily defeated by Mughal forces who also expelled English traders from that province. In the following century and a half, however, the Company's fortunes in Bengal, Bombay, and Madras progressed

in the direction envisaged by the much-quoted Sir Josiah.

Chishtiyah, Muslim Sufi order in the Indian subcontinent, was brought to India by Khwajah Moin-ud-Din Chishti in the twelfth century. The Chishtiyah has become one of the most popular mystical orders in the country.

In the history of the Chishtiyah, the period of the Great Sheikhs (c. 1200-1356) was marked by the establishment of a centralized network of monasteries (*khanqahs*) in the northern provinces of Rajputana, the Punjab, and Uttar Pradesh. From the fourteenth century, these monasteries were provincial institutions where various branches of the order took root, notably the Sabiriyah branch in the fifteenth century at Rudawli and the Nizamiyah, revived in the eighteenth century in Delhi.

Great emphasis was originally placed by the Chishtiyah on the Sufi doctrine of *wahdat al-wujud* (the unity of being), or oneness with God. Thus, all material goods were rejected as distracting from the contemplation of God; absolutely no connection with the secular state was permitted; and the recitation of the names of God, both aloud and silently (*dhikr jahri, dhikr khafi*), formed the cornerstone of Chishti practice. Members of the order were also pacifists.

Chitor. A fortress in southern Rajasthan of about twelve kilometers in circumference, Chitor was built on the precipitous edge of a tableland in the seventh century and dominated the surrounding land for close to 900 years. It was the capital of the Sisodia clan of Rajputs who ruled Mewar and constructed temples and victory towers to celebrate their exploits, which are also the subject of heroic folk tales.

Chitor was sacked three times in its history: by Alauddin Khalji of Delhi in 1303, by Bahadur Shah of Gujarat in 1534, and by the Mughal Emperor Akbar in 1568, after which it was abandoned. On each occasion, when defeat appeared certain, the Rajput women immolated themselves inside the fortress while the men fought to the death outside the walls. Chitor became symbolic of the Rajput code of honor.

Companions of the Prophet, Arabic Sahabah, or Ashab, in Islam refers to followers of Muhammad who had personal contact with him. The companions, being eyewitnesses, are the most important sources of Hadith, the record of Muhammad's sayings and activities. In fact, any Muslim who was alive in any part of the Prophet's lifetime and saw him may be reckoned among the companions. The first four caliphs, who are the *sahabah* held in highest esteem

among Sunni Muslims, are part of a group of 10 companions to whom Muhammad promised paradise. The *muhajirun* (those who followed the Prophet from Mecca to Medina), the *ansar* (the Medinese believers), and the *badriyun* (those who fought at the Battle of Badr) are all considered Companions of the Prophet.

Crescent, Arabic hilal, is the political, military, and religious emblem of the Byzantine and Turkish empires and, later and more generally, of all Islamic countries. The moon in its first quarter was a religious symbol from earliest times and figured, for example, in the worship of the Near Eastern goddess Astarte. Later it became the symbol of the Byzantine Empire, supposedly because the sudden appearance of the moon saved the city of Byzantium (Constantinople) from a surprise attack. Once it was thought that the Ottoman Turks adopted the crescent for their own flags after capturing Constantinople in 1453. In medieval European heraldry the crescent was a mark of great honour adopted by many returned crusaders, particularly in France. The crescent became closely associated with the Ottoman Empire (appearing on military and naval standards and on the tops of minarets), its successor states, and the world of Islam in general. It may be seen today on the national flags of many countries in which Islam is predominant, including Algeria, Azerbaijan, Comoros, Malaysia, Maldives, Mauritania, Pakistan, Tunisia, and Turkey. It is also in the symbol of the Red Crescent, the Muslim equivalent of the Red Cross organization.

D

Dadu (b. 1544, Ahmedabad, Gujarat, India; d. 1603, Naraina, Rajasthan, India), was the Indian saint who inspired the formation of a sect called the Dadu Panth. Dadu's teachings were primarily in the form of poetic aphorisms and devotional hymns, which were collected in a 5,000-verse anthology, *Bani* ("Utterances"). They also appear along with selections from the other poet-saints (*sants*) Kabir, Namdev, Ravidas, and Haridas in a somewhat fluid verse anthology called *Panchavani* ("Five [Groups of] Utterances"), which constitutes the scripture for the Dadu Panth.

He rejected the authority of the Vedas, caste distinctions, and all divisive, external forms of worship. Instead he concentrated on *japa* (repetition of the name of God) and such themes as the soul being the bride of God. His followers have insisted on vegetarianism and abstention from alcohol, and there is a strong ascetic component of the Dadu Panth.

Dahriyah, in Islam, refers to unbelievers who contend that the course of time (Arabic: *dahr*) is all that governs their existence. Portrayed in Islamic theological literature as naturalists and materialists they deny the existence of anything that cannot be perceived by the senses. Dahriyah are condemned by Muslims as opportunists who conduct their lives according to their selfish desires; they do not make a distinction between man and inanimate objects and are devoid of compassion and human feelings.

Dajjal, Ad- (Arabic: "The Deceiver"), the Antichrist who will come before the end of time. Ad-Dajjal will appear during a period of great tribulation; he will be followed by the Jews and will claim to be God in Jerusalem. He will work false miracles, and most people will be deceived. After a reign of 40 days or 40 years, he will be destroyed by the *mahdi* ("rightly guided one"), and the world will submit to God.

Dara Shikoh (1614-1659). The eldest and favourite son of Mughal Emperor Shah Jahan and Mumtaz Mahal, Dara Shikoh was a man of eclectic views, liberal disposition, and scholarly instincts. He commissioned Persian translations of Sanskrit texts and encouraged discourse among men of different faiths at court.

Dara Shikoh lacked the administrative experience and military-political acumen of his brother Aurangzeb by whom he was defeated in the fratricidal war of succession of 1657-1658. Dara Shikoh was hunted from place to place by Aurangzeb's troops, captured, humiliated and brutally executed in Delhi.

Darazi, Muhammad Ibn Ismail Ad- (b. Bukhara, Turkistan [now in Uzbekistan]; d. 1019/20), propagandist for the Ismaili sect of Islam and the man for whom the religion of the Druze sect is named, Ad-Darazi is believed to have travelled from Bukhara to Egypt as an Ismaili preacher in 1017/18. According to ad-Darazi, theology that was based upon the caliph's divinity, the divine spirit that had been invested in Adam had been transmitted through successive *imams* to al-Hakim. Al-Hakim actively promoted the belief in his own divinity, and, when ad-Darazi publicly proclaimed the doctrine in the principal mosque of Cairo, there was rioting that led to his death. The Druze religion was named after ad-Darazi because his preaching established his pre-eminence among the founders in the public's mind, even though Hamzah had been the first to organize the movement.

Dasam Granth, Dasven Padshah ka Granth (Punjabi: "The Book of the Tenth Emperor" [spiritual leader]), is a collection of writings attributed to Guru Gobind Singh, the tenth and last spiritual leader

of the Sikhs. It is a compilation of hymns, philosophical writings, Hindu mythological tales, autobiography, and fables, written in Braj Bhasha, Hindi, Persian, and Punjabi. Though some of the hymns are used in Sikh worship and ritual, the Dasam Granth is not accorded the same reverence as paid to the chief Sikh scripture, the Adi Granth.

Dasvant, leading Indian Mughal artist cited by Abul-Fazl Allami, the historiographer of the emperor Akbar's court, who surpassed all painters to become "the first master of the age", flourished in the 16th century.

A Hindu, probably of humble origin, he came to the attention of Akbar, who personally placed him under the tutelage of the Persian master Abd-us-Samad. Only a few book illustrations bearing his name have survived the large majority of them illustrating editions of the Jaipur *Razm-namah* (the Persian name for the Indian epic, the Mahabharata), and these are works that were designed by Dasvant but painted by his associates. Even the little that has survived is sufficient to justify Dasvant's reputation.

Daulat, important Mughal painter who worked during the reigns of both the emperors Akbar and Jahangir and painted under Shah Jahan as well. Daulat was an.unusually skilled portraitist. He recorded his own likeness and the portraits of several other Mughal artists on the margins of an album, now in the Royal Library of the Golestan Palace, Tehran. His portrait also appears along with that of the scribe Abd-ur-Rahim in the Dyson Perrins copy of the *Khamseh Nezami* of 1596 (now in the British Museum), an honour paid to the two by the emperor Jahangir. Splendid paintings were executed by him in the *Akbar-namah* (in the Chester Beatty Collection) and the *Babur-namah* (in the National Museum of India). He was also skilled in gold illumination, and many examples of his work can be seen in the albums assembled for Jahangir.

Deccani Painting, is a style of book illustration that flourished from the late sixteenth century among the Deccani Sultanates in peninsular India. A sensitive, highly integrated blend of indigenous and foreign art forms, its elongated figures are seemingly related to Vijayanagar wall paintings, while the floral-sprigged backgrounds, high horizons, and general use of landscape show Persian influences. Deccani colours are rich and luminous, and much use is made of gold and white.

The earliest dated manuscript, the *Nujum-ul-ulum* of 1570 ("The Stars of the Sciences"; now in the Chester Beatty Library, Dublin), appears to be from Bijapur, which continued to be one of the principal

centres of the Deccani style. In Bijapur, painting, as well as the other arts, were greatly encouraged by Ibrahim Adil Shah II (1580-1627), who was extremely fond of music and the arts. Several splendid contemporary portraits of Ibrahim Adil Shah II exist. Other important centres were Ahamadnagar, Golconda, and, during the eighteenth century, Aurangabad and Hyderabad. It had also its effect in the Hindu Courts of Rajasthan and Central India.

Delhi Sultanate, principal Muslim Sultanate in North India from the thirteenth to the sixteenth century, it owed much to the campaigns of Muhammad of Ghur (brother of Sultan Ghiyas of Ghur) and his lieutenant Qutb-ud-Din Aibak between 1175 and 1206. Their victories at the battles of Taraori in 1192 and Chandawar in 1194 played a significant part in the formation of the sultanate.

Iltutmish gained firm control of the main urban strategic centres of the North Indian plain, from which he could keep in check the headstrong Rajput chiefs. After Iltutmish's death, a decade of factional struggle was followed by nearly 40 years of stability under Sultan Ghiyas-ud-Din Balban, who reigned from 1266 to 1287. During this period Delhi remained on the defensive against the Mongols and took action to keep the Rajputs under control.

The Delhi Sultanate made no break with the political traditions of the later Hindu period. It preferred to be accepted as a superior power. The sultan was served by a heterogeneous cadre of Turks, Afghans, Khaljis, and Hindu converts. He readily accepted Hindu officials and Hindu vassals. Threatened for long periods with Mongol invasion from the northwest and restricted by indifferent communications, the Delhi sultans had to trust the judgement of their local governors and officials.

Under the Sultans of the Khalji dynasty (1290-1320), the Delhi sultanate became an imperial power. Ala-ud-Din (reigned 1296-1316) conquered Gujarat (c. 1297) and the principal fortified places in Rajasthan (1301-1312). He confined the principal Hindu kingdoms of southern India (1307-1312). His forces also defeated serious Mongol attacks by the Chagatais of Transoxania (1297-1306).

Muhammad bin Tughluq (reigned 1325-1351) attempted to set up a Muslim military, administrative, and cultural elite in the Deccan, with a second capital at Daulatabad. However, the Deccan Muslim aristocracy threw off the overlordship of Delhi and set up the Bahmani sultanate in 1347. Muhammad's successor, Firuz Shah Tughluq (who reigned from 1351 to 1388), made no attempt to reconquer the Deccan.

The power of the Delhi Sultanate in North India was shattered

by the Timur's invasion in 1398-1399, who ravaged Delhi itself. Under the Sayid dynasty (c. 1414-1451) the sultanate was reduced to continually contending with other petty Muslim and Hindu principalities. Under the Lodi (Afghan) dynasty (1451-1526), however, large-scale immigration from Afghanistan took place. This helped the Delhi sultanate to partly recover its hegemony, until the Mughal leader Babur destroyed it at the First Battle of Panipat on April 21, 1526. After 15 years of Mughal rule, the Afghan Sher Shah Sur re-established the sultanate in Delhi, which fell again in 1555 to Babur's son and successor, Humayun, who died in January 1556. At the Second Battle of Panipat (November 5, 1556) Humayun's son Akbar defeated the Hindu general Hemu decisively, and the sultanate merged into the Mughal Empire.

Dhikr, zikr, is the ritual prayer practised by Muslims for glorifying God and achieving spiritual perfection. The *dhikr* is essentially a "remembering" of God by the frequent repetition of his names. Originally a simple recitation of the Quran and various religious writings among ascetics and mystics, the *dhikr* gradually became a formula—for example, "la ilaha illallah", "there is no god but God"; "Allahu akbar", "God is greatest"; "al-hamdu lillah", "praise be to God"; "astaghfirullah", "I ask God's forgiveness"—repeated aloud or softly and accompanied by prescribed posture and breathing. As the Sufi brotherhoods (*tariqahs*) were established, each adopted a particular *dhikr*, to be recited in solitude or as a community so as to achieve oneness with God.

Diamper, Synod of, a council that formally united the ancient Christian Church of the Malabar Coast (modern Kerala), India, with the Roman Catholic church it was convoked in 1599 by Aleixo de Meneses, archbishop of Goa. The Portuguese missionaries believed Indians to be heretics. The synod, therefore, renounced Nestorianism and the Syrian Chaldean patriarch was removed from jurisdiction in India and replaced by a Portuguese bishop; the Syrian liturgy of Addai and Mari was "purified from error". Latin vestments, rituals, and customs were introduced to replace the ancient Syrian traditions.

This forced Latinization and disregard for local tradition elicited a violent reaction from the Christians of St. Thomas, as the Indians called themselves. In 1653 most of them broke with Rome; and only when a Syrian bishop, John Sebastiani, was installed in 1661 did three-fourths of the schismatics return. The church, however, has remained Latinized. The dissidents formed the Syrian Orthodox (Jacobite) Church.

Din-i-Ilahi (Persian: "Divine Faith"), an elite religious movement, which never numbered more than 19 adherents was formulated by the Mughal emperor Akbar in the late sixteenth century AD. Essentially an ethical system, prohibiting such sins as lust, sensuality, slander, and pride and enjoining the virtues of piety, prudence, abstinence, and kindness, it encouraged the soul to purify itself through its yearning for God (a tenet of Sufism, Islamic mysticism), celibacy was condoned (as in Roman Catholicism), and the slaughter of animals was forbidden (as in Jainism). There were no sacred scriptures or a priestly hierarchy in the Din-i Ilahi. In its ritual, it borrowed heavily from Zoroastrianism, making light (sun and fire) an object of divine worship and reciting, as in Hinduism, the 1,000 Sanskrit names of the sun.

In practice, however, the Din-i Ilahi functioned as a personality cult contrived by Akbar around his own person. Members of the religion were handpicked by Akbar according to their devotion to him.

The influence and appeal of the Din-i Ilahi were limited and did not survive Akbar, but they did trigger a strong orthodox reaction to Indian Islam.

Diwan, in Islamic societies Divan, or Dewan is primarily a "register", or logbook, and later a "finance department", "government bureau", or "administration". The first *diwan* appeared under the caliph Umar I (634-644) as a pension list. It recorded the names of free Arab warriors entitled to a share of the spoils of war. Out of rents and property taxes exacted from conquered farmers and landowners, hereditary pensions were assigned to warriors entered in the *diwan*. Later the term came to signify a financial institution, and, under the caliphate of Muawiyah (661-680), it meant a government bureau, for example, the chancellery or the postal service. In Iran the term *diwan* meant the central government until about the nineteenth century. In Mughal India, from the time of Akbar (1556-1605), the term was chiefly associated with government finance. It was the chief finance minister who was called *diwan*, with provincial *dawawin* under him.

The English East India Company, during its period of administration in India, called its revenue administration *dewanee*.

Diyah, in Islam is traditional compensation due for the shedding of blood. In pre-Islamic times, the compensation required for taking a life was 10 she-camels. The figure was increased to 100 in the area where Islam originated, and this regulation was subsequently endorsed by Muhammad.

The stipulations changed when one or both parties were not adult, free Muslim males. In most circumstances, a minor was not liable to pay the *diyah* at all. In case of intentional or unintentional murder, the perpetrator (or, in the case of his death, his heirs) was completely responsible for paying the *diyah*. His relatives might pay for him, but they had no obligation. If the perpetrator could not pay the *diyah* in full immediately, the time could be extended with the approval of the recipient. Owners of shops or farms were responsible for injuries sustained by their employees while at work. The *diyah* could be paid in silver or gold, particularly to town dwellers, who generally would not accept payment in the form of camels. On the other hand, tent dwellers paid their *diyahs* in in the form of camels according to established rules.

Elaborate rules were laid down concerning injuries of various degrees of severity. The loss of one eye or a foot was thus fixed at 50 she-camels; a blow that penetrated the head or abdomen at 33; the loss of a tooth or a wound that penetrated the skin and exposed the bone at 5 camels. The stipulated age of the camels varied with each case; for example, intentional homicide required 25 she-camels that were one year old, 25 that were two years old, 25 that were three years old, and 25 that were four years old.

Dutch East India Company (Vereenigde Oostindische Compagnie, VOC), was chartered in 1602 with an initial capital investment ten times greater than the contemporary English East India Company. Within three years the VOC sent thirty-eight ships into the Indian Ocean, defeating Portuguese ships off Johore and taking a fortress at Ambiona. More important, secret Portuguese maps and oceanic charts were captured and published as a "sailing guide" to the eastern seas.

The VOC used traditional Asian and Arab trading routes, making Pulicat on the Coromandel coast of India their main base. They led the way in a triangular trade of Indian goods sold in the East Indies for spices sold in Europe. The Dutch fastened a jealous grip on the East Indies (present-day Indonesia) and forced the English to focus on trading in India.

In the religious and trade wars that marked seventeenth-century Europe, the Protestant Dutch and English aimed at breaking the hold of Catholic Spain and Portugal over the spice trade formerly dominated by the Muslim Arabs. Maps permitted Dutch and English ships to run the blockade successfully and earn enormous profits in the process.

F

Fana (Arabic: "to pass away" or "to cease to exist"), the complete denial of self and the realization of God, it is one of the steps taken by the Muslim Sufi (mystic) towards the achievement of union with God. *Fana* may be attained by constant meditation and by contemplation on the attributes of God, coupled with the denunciation of human attributes. When the Sufi succeeds in purifying himself entirely of the earthly world and loses himself in the love of God, it is said that he had "annihilated" his individual will and "passed away" from his own existence to live only in God and with God.

Through *fana an al-fana* ("passing away from passing away"), the Sufi succeeds in annihilating human attributes and loses all awareness of earthly existence; he then, through the grace of God, is revived, and the secrets of the divine attributes are revealed to him. Only after regaining full consciousness does he attain the more sublime state of *baqa* (subsistence) and finally become ready for the direct vision of God.

Even though riding oneself of earthly desires and recognizing and denouncing human imperfections are necessary for every pious individual, such virtues are insufficient for those who choose the path of Sufism.

Farid (1175-1265). A highly venerated Sufi, or Muslim mystic, he was born in western Punjab to a family that had emigrated there from Afghanistan in the time of Mahmud of Ghazni. Nurtured by his mother on an absolute love of God and given a traditional education at the *madrassa* (school) attacked to a mosque, he became the disciple first of Sheikh Kutbuddin Bhakhtiyar Kaki and then of Khwaja Muinuddin Chisti, renowned Sufi masters. Farid's interpretation of the rules and rituals of the Chisti order transformed it into a powerful movement in popular religious culture that attracted many groups in the Punjab to Islam.

Farid who, travelled widely and stayed close to the people, used the vernacular languages for his hymns and teachings that were written in the earliest forms of Urdu, Hindi, and Punjabi. Many of Farid's verses in praise of God were later incorporated in the sacred *Granth* of the Sikhs. His influence was non-sectarian, his name was given to a town, and his tomb—endowed by many a king—became a center of pilgrimage for Hindus, Muslims, and Sikhs alike.

Farrukh Beg, outstanding Mughal painter, flourished sixteenth-

seventeenth century, who he praised by the Indian Mughal emperor Jahangir as "unrivalled in the age". A Kaluyk of Central Asia, Farrukh Beg first worked at Kabul under Mirza Hakim, the half brother of the Mughal emperor Akbar. After Hakim's death Farrukh Beg joined the service of Akbar (1585). His earliest paintings are strongly Persian in character, and he continued to be a conservative painter. Several features of his later paintings—the large plants, colour scheme, and treatment of drapery—suggest that he might have spent some years in the Deccan.

Fatehpur Sikri, a town in southwestern Uttar Pradesh State, north-central India, it lies about 37 km west of Agra, it was founded in 1569 by the great Mughal emperor Akbar as his capital. The same year Akbar had visited the Muslim hermit Selim Chishti, who was residing in the village of Sikri. Chishti predicted that Akbar's wish for an heir would be fulfilled and a son would be born to him in Sikri that very year (who would later rule as the emperor Jahangir). The grateful Akbar decided that the site of Sikri was auspicious, and he decided to make it his capital. He personally directed the building of the Jami Masjid (Great Mosque; 1571), with an ornate tomb for Sheikh Selim Chishti. The mosque's southern entrance, the colossal gateway Buland Darwaza (Victory Gate), is one of India's greatest architectural works. This monumental gateway is constructed out of red sandstone and is attractively carved. Fatehpur Sikri contains other early Mughal structures, exhibiting the styles widely prevalent in India. Although the precise functions of buildings is not known, one structure is commonly called the palace of Akbar's wife (Jodha Bai), a private audience hall, and houses. Fatehpur Sikri, is now maintained as a historic site.

Fatihah, Fatihat-al-Kitab, is the first chapter (*surah*) of the Muslim book of divine revelation, the Quran. In contrast to the other *surahs,* which are usually narratives or exhortations delivered by God, the seven verses of the *fatihah* form a short devotional prayer addressed to God and in oral recitation are ended with the word *amin* ("amen"). The *fatihah* introduces each ritual bowing (*rakah*) in the five daily prayers (*salat*); it is recited at all Muslim sanctuaries. It validates important resolutions and appears frequently on amulets, and is recited for the dead.

Fatimah, Fatima (b. c. 605, Mecca, Arabia; d. 633, Medina), also called Az-Zahra (Arabic: "Shining One"), was the daughter of Muhammad (the founder of Islam), in later centuries she became the object of deep veneration by many Muslims, especially the Shia Muslims. To the Shias she is particularly important because she

was married to Ali the son of one of the Prophet's uncles whom the Shias considered to be the legitimate heir of the authority of the Prophet Muhammad and the first of their *imams*.

Ferishta, Mohammad Qasim, the author of *Gulshan-i-Ibrahimi,* better known as *Tarikh-i-Ferishta,* he wrote in Persian during the early seventeenth century. The book was translated and published in English as *History of the Rise of the Mahomedan Power in India, till the year A.D. 1612.*

Ferishta provides detailed histories of the Bahmani kingdoms and Vijayanagar based on documentary and oral sources as well as his first-hand experience in the service of Sultans of Ahmednagar and Bijapur. He also writes about the early Mughal Emperors. Ferishta's statements are generally regarded as accurate and authenticated by other contemporary evidence, which is no longer available.

Fiqh, (Arabic: "understanding"), Muslim jurisprudence, is the science of ascertaining the precise terms of the Shariah, the Islamic law.

Fitnah (Arabic: "trial", or "test"), refers to a heretical uprising, especially the first major internal struggle within the Muslim community (AD 656-661), which resulted in both civil war and the religious schism between the Sunni and Shia Muslims.

French East India Company (Compagnie Des Indes Orientales), floated as a joint stock company in Paris with a capital of fifteen million pounds sterling in August 1664, was authorized by a royal declaration. Its coat of arms carried the royal emblem of the fleur-de lis and, its first shareholders meeting was held in the Louvre Palace and presided over by King Louis XIV himself. Comptroller General Colbert was elected the first Director and was the moving force behind it from the start.

A French Ambassador won the favour of Princess Jahanara, daughter of the Mughal Emperor Shah Jahan, and obtained permission to establish a trading post at Surat in 1666. The Sultan of Golconda granted the right to a trading post on the Coromandel coast at Masulipatam in 1669 and followed that a year later with a gift of land for settlement at Pondicherry. Within two decades the French Company had obtained a trading concession in Bengal at Chandernagore, and by 1721 it had established a post at Mahe on the Malabar coast of southwest India. Notwithstanding these gains, the Company did not prosper. Its disabilities were largely self-created; capital was diverted from trade to fortifying trading posts and acquiring lands for colonization on Madagascar; the small

group of monopolistic shareholders was unwilling to float loans or expand its base of financial support in ways used by the Dutch and English; French industry and the customs bureaucracy were antagonistic to imports of superior Indian textiles and levied prohibitory tariffs to keep them out; constant wars against the English in India were costly.

Trade was not the primary motivation for the French interest in India. Rather, adventurers, explorers, missionaries, men of letters, and soldiers of fortune went to India on varied searches in the seventeenth century, often from maritime Brittany. Some of them, notably Jean Baptiste Tavernier and Francois Bernier, wrote accounts of their travels through and beyond Mughal domains which sparked French interest and did much to mold European images at the time of India's great wealth and exotic social customs.

Fortunes improved in the mid-eighteenth century when French taxes were reduced, demand increased, and the Company's traffic between India and France rose to eleven ships a year as compared with one ship in two years. The French reached their zenith at Pondicherry. Joseph Dupleix's military achievements against the English in the Carnatic Wars of the 1740s were rewarded by the Mughal Emperor Muhammad Shah with an award of high rank and title, *jagirs* or land holdings, and the right to mint coins.

Frenchmen continued to travel and work in India through the eighteenth and early nineteenth centuries. Some of them contributed their skills to the military prowess of Indian Princes, including the Nizam of Hyderabad, Mahadji Sindhia, Haidar Ali, and Maharaja Ranjit Singh. Some made fortunes; some, such as Abbe Jean-Antoine Dubois, made notable contributions to European scholarship on India. Indian fables, epics, and the images of India garnered by men of the French East India Company and its offshoots nourished Orientalism.

For more than fifty years France and Britain were more or less constantly at war on land and sea, in Europe, America, and India, where they backed rival Princes, engaged directly in hostilities, and handed territories back and forth. Pondicherry, Chandernagore, and Mahe remained French possessions through the period of British rule in India; their reintegration with India was negotiated after independence.

G

Gaekwad, (Gaikwar or Gaekwar) Dynasty, Indian ruling family

whose capital was at Baroda in Gujarat State, which became a leading power in the eighteenth-century Maratha confederacy. Damaji I, who had risen to power by 1740 was the founder of the dynasty, Sayaji Rao III was the last Gaekwad.

Gama, Vasco Da, First Count, Da Vidigueira (b. c. 1460, Sies, Portugal; d. Dec. 24, 1524, Cochin, [now Kochi], India), Portuguese navigator whose voyages to India (1497-1499, 1502-1503, 1524) opened up the sea route from western Europe to the East by way of the Cape of Good Hope and ushered in a new era in world history and who also helped make Portugal a world power.

The first voyage: Vasco da Gama sailed from Lisbon on July 8, 1497, with a fleet of four vessels. He had two medium-sized three-masted sailing ships, each of about 120 tonnes, named the *Sao Gabriel* and the *Sao Rafael;* a 50-tonne caravel (small, light, fast ship), named the *Berrio;* and a 200-tonne storeship. They were accompanied to the Cape Verde Islands by another ship commanded by Bartolomeu Dias. Battolomeu was the Portuguese navigator who had discovered the Cape of Good Hope a few years earlier and was en route to the West African castle of Sao Jorge da Mina on the Gold Coast (now Ghana). With da Gama's fleet went three interpreters—two Arabic speakers and one who spoke several Bantu dialects. The fleet also carried *padraos* (stone pillars) to set up as marks of discovery and overlordship.

Passing the Canary Islands on July 15, the fleet reached the Sao Tiago in the Cape Verde Islands on July 26, remaining there until August 3, da Gama took a circular course through the South Atlantic to the Cape of Good Hope, reaching Santa Helena Bay (in modern South Africa) on November 7. The expedition departed on November 16, but unfavourable winds delayed their rounding of the Cape of Good Hope until November 22. Three days later da Gama anchored in Mossel Bay, erected a *padrao* on an island, and ordered the storeship to be broken up. Sailing again on December 8, the fleet reached the coast of Natal on Christmas Day. On January 11, 1498, it anchored for five days near the mouth of a small river between Natal and Mozambique, which they called the Rio do Cobre (Copper River). On January 25, in what is now Mozambique, they reached the Quelimane River, which they called the Rio dos Bons Sinais (the River of Good Omens), and erected another *padrao*. By this time many of the crew members were sick with scurvy, so the expedition rested for a month while the ships were repaired.

On March 2 the fleet reached the island of Mozambique. The

inhabitants believed the Portuguese to be Muslims like themselves. Da Gama learned that they traded with Arab merchants and that four Arab vessels laden with gold, jewels, silver, and spices were then in port. The sultan of Mozambique supplied da Gama with two pilots, one of whom deserted when he discovered that the Portuguese were Christians.

The expedition reached Mombasa (in present-day Kenya) on April 7 and dropped anchor at Malindi (also now in Kenya) on April 14. There a pilot who knew the route to Calicut (now Kozhikode), on the southwest coast of India, was taken aboard. After a 23-day run across the Indian Ocean, the mountains of the Western Ghats of India were sighted, and Calicut was reached on May 20. There da Gama erected a *padrao* to prove he had reached India. He was welcomed by the Zamorin, the Hindu ruler of Calicut, then the most important trading centre of southern India. He failed, however, to conclude a treaty with him, partly because of the hostility of Muslim merchants and partly because of the worthless presents and cheap trade goods that he had brought.

da Gama left at the end of August. He took with him five or six Hindus so that King Manuel might learn about their customs. He visited Anjidiv Island (near Goa) before sailing for Malindi, which he reached on January 8, 1499. He set up his last *padrao* in Mozambique, which he reached on February 1. On March 20 the *Sao Gabriel* and *Berrio* rounded the Cape together but a month later were parted by a storm. The *Berrio* reached the Tagus River in Portugal on July 10. Da Gama, in the *Sao Gabriel*, continued his journey to Terceira Island in the Azores. From there he is said to have dispatched his flagship to Lisbon. He himself reached Lisbon on September 9 and made his triumphal entry nine days later, spending the interval mourning his brother Paulo, who had died on Terceira. Manuel I granted Vasco the title of *dom* (equivalent to the English "sir"), an annual pension of 1,000 *cruzados*, and estates.

The second voyage: To further da Gama's achievement, Manuel I dispatched the Portuguese navigator Pedro Alvares Cabral to Calicut with a fleet of 13 ships. Later, the Hindus, incited by the Muslims, rose in arms and massacared the Portuguese whom Cabral had left behind. To avenge this deed a new fleet was fitted out in Lisbon to be sent against Calicut and to establish Portuguese hegemony in the Indian Ocean. At first the command was to be given to Cabral, but it was later transferred to da Gama. Da Gama was given the rank of admiral in January 1502. Da Gama himself

commanded 10 ships, each of which was supported by two flotillas of 5 ships, and each flotilla was under the command of one of his relations. Sailing in February 1502, the fleet called at Cape Verdes, reaching the port of Sofala in East Africa on June 14. After calling briefly at Mozambique, the Portuguese expedition sailed to Kilwa (in what is now Tanzania). Kilwa's ruler, Amir Ibrahim, had been unfriendly to Cabral. When da Gama threatened to burn Kilwa if the *amir* did not submit to the Portuguese and swear loyalty to King Manuel, he surrendered.

Coasting southern Arabia, da Gama then called at Goa (later the focus of Portuguese power in India). After this he proceeded a Cannanore, a port in southwestern India to the north of Calicut, where he lay in wait for Arab shipping. After several days an Arab ship arrived with merchandise and between 200 and 400 passengers, including women and children. After seizing the cargo, da Gama locked the passengers aboard the captured ship and set it afire, killing all on board. This was the cruellest act of his career.

After da Gama formed an alliance with the ruler of Cannanore, an enemy of the Zamorin, the fleet sailed to Calicut. The Zamorin offered friendship, but da Gama rejected the offer and presented an ultimatum that the Muslims be banished from the port. To show that he meant what he threatened, da Gama bombarded the port. He also seized and massacred 38 Hindu fishermen who had sailed out to his ships to sell their wares. Their bodies were then thrown overboard, to be washed ashore. The Portuguese then sailed south to the port of Cochin, with whose ruler (also an enemy of the Zamorin) they formed an alliance. After an invitation to da Gama from the Zamorin proved to be an attempt to trap him, the Portuguese had a brief fight with Arab ships off Calicut where they put them to full flight. On February 20, 1503, the fleet left Cannanore for Mozambique on the first stage of their return voyage. They reached the Tagus on October 11.

The third voyage: Da Gama had married a lady of good family, Caterina de Ataide, most probably around 1500, after his return from his first voyage. He is said to have retired to the town of Evora. He was later granted additional privileges and revenues, and his wife bore six sons. Until 1505 he continued to advise the king on Indian matters, and he was made count of Vidigueira in 1519. Not until after King Manuel died was he again sent overseas; King John III nominated him in 1524 as Portuguese viceroy in India.

Arriving in Goa in September, da Gama immediately set about

correcting the many administrative abuses that had crept in under his predecessors. Whether from overwork or other causes, he soon fell ill and died in Cochin (now Kochi) in December. In 1538 his body was taken back to Portugal.

Ghaybah, an Islamic term applied loosely to anyone whom God has withdrawn from the world and kept invisible to the eyes of ordinary men. Such a blessed persons's life is thought to be miraculously prolonged by God through many generations and even centuries. The Shia Muslims maintain that their *imams,* even though invisible, still live and return to human society from time to time to maintain order and to guide their followers along the right path.

Ghaznavid Dynasty (977-1186 AD), Turkish dynasty that ruled in Khorasan (in northeastern Iran), Afghanistan, and northern India. Sebuktigin (reigned 977-997), a former Turkish slave who was recognized by the Samanids (an Iranian Muslim dynasty) as governor of Ghazni, Afghanistan was the founder of the dynasty. As the Samanid dynasty weakened, Sebuktigin consolidated his position and expanded his domains as far as the Indian border. By 1005 the Samanid territories had been divided. The river Oxus formed the boundary between the two successor States to the Samanid Empire—the Ghaznavids ruling in the west and the Qarakhanids in the east.

Ghaznavid power reached its zenith during Mahmud's reign. He created an empire that stretched from the Oxus (modern Amu Darya) to the Indus Valley and the Indian Ocean. In the west he captured (from the Buyids) the Iranian cities of Rayy and Hamadan. A devout Muslim, Mahmud reshaped the Ghaznavids from their pagan Turkish origins into an Islamic dynasty and expanded the frontiers of Islam. The Persian poet Firdausi (d. 1020) completed his epic *Shah-namah* ("Book of Kings") at the court of Mahmud in about 1010.

Mahmud's son Masud I (reigned 1031-1041) was unable to preserve the power or even the integrity of the Ghaznavid empire. In Khorasan and Khwarezm, Ghaznavid power was challenged by the Seljuq Turks. Masud suffered a disastrous defeat at the Battle of Dandanqan (1040), and all the Ghaznavid territories in Iran and Central Asia were lost to the Seljuqs. The Ghaznavids were left in possession of eastern Afghanistan and northern India, where they continued to rule until 1186, when Lahore fell to the Ghurids.

Ghusl, in Islam, the "major ablution" that entails washing the entire body in ritually pure water. It is required in specified cases

for both the living and the dead. The *ghusl*, accompanied by a statement of intent, must be performed whenever a state of major ritual impurity has been incurred: following sexual intercourse, seminal emission, menstruation, or childbirth. One who is *junub* (impure) cannot perform the daily ritual prayer, circumambulate the Kabah in Mecca during the major and lesser pilgrimages, touch the Quran or recite its verses, or enter a mosque.

Gobind Singh, Guru (b. 1666, Patna, Bihar, India; d. Oct. 7, 1708, Nanded, Maharashtra), Gobind Rai, tenth and last Sikh Guru, known chiefly for his creation of the Khalsa, the military brotherhood of the Sikhs, Gobind Singh inherited his grandfather Guru Hargobind's love of military life and was, at the same time, a man of great intellectual achievement. A linguist, he codified Sikh law, wrote poetry, and was the reputed author of the Sikh work called the Dasam Granth ("Tenth Volume").

Gobind Singh's greatest achievement was giving the Sikhs a firm military basis. Every move Gobind Singh made was calculated to instil a fighting spirit in his men. He created a body of martial poetry and music. He developed in his people a love of the sword—his "sacrament of steel". With the Khalsa as the guiding spirit of the reconstituted Sikh army, he moved against the Sikhs' enemies on two fronts: one army against the Mughals and the other against the hill tribes. His troops were totally devoted and totally committed to Sikh ideals, willing to risk everything in the cause of Sikh religious and political freedom. He paid a heavy price for this freedom, however. In a battle near Ambala, he lost all four of his sons. Later the struggle claimed his wife, mother, and father. He himself was killed by a Pashtun tribesman in revenge for the death of the latter's father.

According to one tradition, one morning after services, he sat in meditation before a great number of Sikhs. Suddenly he rose and said, "My sword wants a head. Who will come forward and sacrifice himself for the faith?" Fear, anxiety, and disbelief spread through the crowd. Finally one man stepped out. The Guru and his victim disappeared into a tent. A few minutes later Gobind Singh appeared with dripping sword, calling for another sacrificial volunteer. This ceremony continued until five men had volunteered. All of them reappeared alive. Gobind Singh had merely tested their faith. Given the title *panj-piara* (the five beloved), they formed the nucleus of the great Sikh military brotherhood known as the Khalsa, founded in 1699.

Gobind Singh proclaimed that he was the last of the personal

Gurus. From then onwards the Sikh Guru was to be the holy book, the Adi Granth. Gobind Singh stands today in the mind of Sikhs as the ideal of chivalry, the Sikh soldier-saint.

Gogunda, Battle of (June 1576), also called Battle of Haldighati, battle fought in Rajasthan, northwestern India, between Pratap Singh of Mewar, the senior Rajput chief, and a Mughal army led by Raja Man Singh of Jaipur, it represented an attempt by the Mughal emperor Akbar to subdue the last of the independent chiefs of Rajasthan. Pratap Singh made a post at the pass of Haldighat, about 19 km from the fortress of Gogunda, and northwest of Udaipur.

The Mughals were victorious but the Battle of Gogunda became legendary for the heroic fight the Rajputs put up against odds. Pratap continued his resistance from hill forts, and Mewar did not finally acknowledge the Mughals until 1614.

Govardhan, noted Mughal painter whose work spanned the reigns of the emperors Akbar, Jahangir, and Shah Jahan. Govardhan flourished seventeenth century AD. Several examples of his work establish him as a painter of great ability, fond of rich colours and softly modelled forms. Govardhan was one of the illustrators of the *Babur-namah* (in the British Museum) and was the artist of *the Assembly of Gulab-pashi*, dated 1615, now in the Reza Library (Rampur, India). Fine portraits by him are in the Jahangir albums, which presently reside in the collections of various American and European museums.

Great Mogul Diamond, the largest diamond ever found in India, it was a 787-carat rough stone in the Golconda mines (near Hyderabad in modern Andhra Pradesh State) in 1650 and was subsequently cut by the Venetian lapidary Hortentio Borgis as a high-crowned rose-cut stone with a flaw at the bottom and a small speck within. It is believed that either the Orlov diamond or the *Koh-i-noor* may have been cut from this stone after it was said to have been lost consequent to the assassination of its owner, Nadir Shah, in 1747.

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Hadith, hadis, which record the traditions or sayings of Prophet Muhammad, are a major source of religious law and moral guidance, second only to the Quran, or scripture of Islam. The development of *hadith* is a vital element during the first three centuries of Islamic history, and its study provides a broad index to the mind and ethos of Islam.

Within the first century of the Prophet's death (seventh century AD), associating *hadith* with Muhammad's name and example increasingly became the ground of authority. The second century brought further elaboration of this relationship by increasing formalism in its processes. Traditions were recorded using an expert "science" of attestation. As the key element was an unbroken sequence of "reportage", it was important that each source of a saying be clearly and unambiguously identified. The earliest developed examples of *hadith* are the narratives of Ibn Ishaq (d. AD 767) and the compilation of laws by Malik ibn Anas, known as al-Muwatta (d. AD 795).

Canonical collections of *hadith* are, for the non-Muslim, an introduction to a world of faith, a world of behaviour and authority, a world of almost encyclopaedic inclusiveness. Provisions of law are the primary element enlarging Quranic legislation. They contain a whole array of moral, social, commercial, and personal matters, as well as the themes of eschatology. All reaches of public and private conduct may be found there, from the disposal of a date-stone to the crisis of the deathbed, from the manner of ablution to the duties of forgiveness, from the physical routines of digestion to the description of the day of judgement. There are stories of integrity and right action, for example, that of the purchaser of a plot of ground who subsequently unearthed in it a pot of gold, which he brought back to the former owner, protesting that it was not within his bargain. The vendor, likewise, refused to claim it since he had not known the gold was there when he sold his field. An arbitrator solved their dilemma of honesty by proposing the marriage of the son of one with the daughter of the other so that, after alms, the gold might be settled on the couple.

The phrase "the Quran and the *sunnah*" became the main authority in Sunni Islam (the major traditionalist sect). The increasing volume and complexity of the material contained in *hadith* necessitated larger compilations and more detailed classification. These factors worked together to inspire a critical editorial activity and in the course of the third century generated the six canonical collections of *hadith*.

Muhammad ibn Ismail al-Bukhari (AD 810-870) *Kitab al-Jami as-Sahih* ("The Authentic Collection") is a work of great historical import and deep piety. While a boy he made the pilgrimage to Mecca and gathered traditions in his wide travels. According to tradition, he was inspired to his task by a vision of Muhammad being pestered by flies while asleep—flies that he (al-Bukhari)

fanned from the Prophet's face. The flies represented the cloud of spurious traditions darkening the true image, and the fan was its tireless rescuer. Whatever the truth of this narrative, it captures the temper of al-Bukhari's vocation. His *Sahih* occupied 16 years of editorial pains and scrutiny. He included 7,397 traditions with full *isnad* (from Arabic *sanad*, "support"). Allowing for repetitions, the net total was 2,762, gathered, it is said, from over 600,000 memorized items. He arranged the whole into 97 books and 3,450 chapters or topics, repeating the traditions that bore on several themes.

The *Sahih* of Muslim ibn al-Hajjaj (AD 817-875), is prefaced with a discussion of the criteria of *hadith*. The material largely confirms his contemporaries, and all such traditions common to these two authorities are known as agreed (*muttafaq*). There are four other classical collections of tradition, all belonging to about the ninth century AD, and interdependent in part. Abu Daud al-Sijistani (AD 817-889) produced his *Kitab as-Sunan* ("Book of Traditions"), containing 4,800 traditions relating to matters of jurisprudence. Abu Isa Muhammad at-Tirmidhi (d. AD 892) edited the *Jami as-Sahih*, adding notes on the distinctive interpretations of the *madhahib* ("schools of law"). Abu Abd ar-Rahman an-Nasai (AD 830-915) produced another *Kitab as-Sunan* with special concern for the religious law relating to ritual acts. Abu Abdallah ibn Maja (AD 824-886), a pupil of Abu Daud, compiled another with the same title but tended to be more tolerant of less-than-satisfactory traditions. Preferences shifted among these four, and some were slower of recognition than others. Nor did they oust the earlier collection of Malik ibn Anas, which maintained its wide appeal.

Haidar Ali (1721-1782), the de facto ruler of Mysore came in 1761 and his efficient administration and military exploits in the south enlarged the kingdom but excited the jealousy of its neighbors, the Marathas, the Nizam of Hyderabad, and the East India Company in Madras. The two war of 1767-1769 and 1780-1784 resulted in a further expansion of Mysore. By this time the Anglo-French rivalry added to the existing complex of intrigue and conflict in peninsular India; Haidar Ali preferred the French. Haidar Ali was succeeded by his son, Tipu Sultan, who continued intermittent war against the English but was eventually defeated in 1799.

Hajj, in Islam, is the pilgrimage to the holy city of Mecca in Saudi Arabia, which every adult Muslim of either sex must make at least once in his or her lifetime. The *hajj* is the fifth of the

fundamental Muslim practices and institutions known as the Five Pillars of Islam. The pilgrimage rite begins on the seventh day of Dhu al-Hijjah (the last month of the Islamic year) and ends on the twelfth day.

When the pilgrim is about 10 km from Mecca, he enters the state of holiness and purity known as *ihram* and dons the *ihram* garments, consisting of two white seamless sheets that are wrapped around the body. The pilgrim cuts neither his hair nor his nails until the pilgrimage rite is over. He enters Mecca and walks seven times around the sacred shrine called the Kabah, in the Great Mosque, and kisses or touches the Black Stone (Hajar al-Aswad) in the Kabah. He prays twice in the direction of the Maqam Ibrahim and the Kabah, and runs seven times between the minor prominences of Mount Safa and Mount Marwah. On the seventh of Dhu al-Hijjah the pilgrim is reminded of his duties. At the second stage of the ritual, which takes place between the eighth and the twelfth days of the month, the pilgrim visits the holy places outside Mecca—Jebal ar-Rahmah, Muzdalifah, and Mina—and sacrifices an animal in commemoration of Abraham's sacrifice. The pilgrim's head is then usually shaved and after throwing seven stones at each of the three pillars (that exemplify various devils) at Mina on three successive days, he returns to Mecca to perform the farewell *tawaf*, or circling, of the Kabah before leaving the city.

The *hajj* is incumbent on every Muslim who is physically and financially able to make the pilgrimage, but only if his absence will not place hardships on his family. A person may peform the *hajj* by proxy, appointing a relative or a friend going on the pilgrimage to "stand in" for him or her. The pattern of pilgrimage rites was established by the Prophet Muhammad, but variations have arisen in it, and the stringent formal itinerary is not strictly adhered to by the mass of pilgrims who frequently visit the various Meccan sites out of their proper order.

About 2,000,000 persons perform the *hajj* each year, and the rite serves as a unifying force in Islam by bringing followers of diverse backgrounds together in religious celebration. Once a believer has made the pilgrimage, he may add the title *hajj*, to his name.

Hal, is a spiritual state of mind that comes to the Sufi from time to time during his journey towards God. The *ahwal* are graces of God that cannot be acquired or retained through an individual's own efforts. The *ahwal* are distinguished by most Sufis from the *maqams* (spiritual stages) in two main aspects. First, the *hal* is usually

transitory, like a flash of inner realization they come into the heart and disappears. Second, while *hal* denotes a gratuitous favour of God, *maqam* is granted solely on merit and effort. When the soul is purified of its attachments to the material world, it can only wait patiently for those spiritual gifts of God, which, when they come, fill the Sufi with the desire to continue his journey with new energy and higher expectations.

Hamadani, Al- (b. Oct. 22, 1314, Hamadan, Iran; d. Jan. 18, 1385, near Kunar, Kashmir, India), Ali ibn Shihab Ad-din Muhammad Al-Hamadani, mystic Persian theologian he was responsible for the propagation of the Kubrawiyah order of Sufis (Islamic mystics) in Kashmir. A scion of a famous Persian family of Sayyids, he became a *dervish* and travelled extensively throughout the Middle East. He visited Kashmir in 1372, 1378, and 1385. Through his efforts and those of his followers, the Kubrawiyah order of mystics became popular in Kashmir. Al-Hamadani's best-known work is *Dhakhirat al-muluk* ("Treatise on the State")—a study of political ethics. His burial place, Kulab, is still a place of pilgrimage.

Hanabilah, Madhhab Hanbal, one of the four Sunni schools of religious law in Islam. Based on the teachings of Ahmad ibn Hanbal (780-855), the Hanbali legal school (*madhhab*) emphasized virtually complete dependence on the divine in the establishment of legal theory and rejected personal opinion (*ray*), analogy (*qiyas*), and the Hellenistic dogma of the Mutazilah school of theology, on the grounds that human speculation is likely to introduce sinful innovations (*bidah*). Popular in Iraq and Syria until the fourteenth century, the traditionalist Hanbali legal approach was revived in the eighteenth century through the teachings of Ibn Taymiyah (1263-1328) in the Wahhabiyah movement of central Arabia. This *madhhab* has since become the official legal school of twentieth-century Saudi Arabia. The school relied solely on a literal reading of the Quran and *hadith* (narratives relating to the Prophet's life and sayings) in formulating legal decisions.

Hanafiyah, Madhhab Hanifah, in Islam, one of the four Sunni schools of religious law, incorporates the legal opinions of the ancient Iraq schools of al-Kufah and Basra. Although the Hanafis acknowledge the Quran and *hadith* (narratives concerning the Prophet's life and sayings) as primary sources of law, they are noted for the acceptance of personal opinion (*ray*) in the absence of precedent. The school currently predominates in Central Asia, India, Pakistan, Turkey, and the countries of the former Ottoman Empire. Hanafi legal thought (*madhhab*) developed from the teachings of

the theologian Imam Abu Hanifah (c. 700-767) by such disciples as Abu Yusuf (d. 798) and Muhammad ash-Shaybani (749/750-805) and became the official system of Islamic legal interpretation of the Abbasids, Seljuqs, and Ottomans.

Hanif, is the Arabic designation for true monotheists (especially Abraham) who were not Jews, Christians, or worshippers of idols. Some of Muhammad's relatives, contemporaries, and early supporters were called *hanifs*—for example, Waraqah ibn Nawfal, a cousin of the Prophet's first wife, Khadijah, and Umayyah ibn Abi as-Salt, an early seventh-century Arab poet. There is no evidence that a true *hanif* cult existed in pre-Islamic Arabia, but there were certain individuals who, having repudiated the old gods, prepared the way for Islam but embraced neither Judaism nor Christianity.

Haqiqah, in Sufi (Muslim mystic) terminology, is the knowledge the Sufi acquires when the secrets of the divine essence are revealed to him at the end of his journey towards union with God. The Sufi must first reach the state of *fana* ("to pass away" or "cease to exist"), in which he becomes free from attachment to the earthly world and loses himself entirely in God. After he is awakened from that state he attains the state of *baqa* ("subsistence"), and *haqiqah* is revealed to him.

Har Rai, Guru (b. 1630, Punjab; d. 1661, Punjab, northwestern India), seventh Sikh Guru, his administration marked a period of decline in the fortunes of the Sikh community. Unlike his grandfather, the great Guru Hargobind, Har Rai was a man of peace, ill-suited to resist Mughal oppression.

Legend has it that Ram Rai worked many miracles at the court but finally had to win pardon for his father by altering a line of text in the Sikh scripture, the Adi Granth, to appease the Emperor. Har Rai never forgave his son for this blasphemy and, shortly before his death, passed over Ram Rai as his successor in favour of another son, the five-year-old Hari Krishen

The contemplative Har Rai spent more time in spiritual exercises than in administrative or military duties, and he knew little about wielding political power. Sikh missionary activity declined, and his prolonged exile from the mainstream of Sikh life weakened a people who took heart at the sight of their leader. Thus, serious internal opposition to him arose. Har Rai's first political blunder was to help Dara Shikoh, brother of the reigning Mughal emperor Aurangzeb, foment rebellion. Har Rai maintained that as a true Sikh he had simply helped a man who needed help. When Aurangzeb summoned him to explain his extraordinary conduct,

Har Rai sent his son Ram Rai to represent him.

Hargobind, Guru (b. 1595, Wadali, India; d. 1644, Kiratpur, now in Uttar Pradesh, India), sixth Sikh Guru, he developed a strong Sikh army and gave the Sikh religion its military character, in accordance with the instructions of his father, Guru Arjun Dev (d. 1606), the first Sikh martyr and victim of the ruling Mughals.

Despite opposition, Hargobind built up his army and fortified his cities. In 1609 he built the Akal Takht ("Throne of the Timeless One") at Amritsar. It was a temple and assembly hall combined, where both spiritual and temporal matters pertaining to the Sikh nation could be resolved. He built a fort near Amritsar and named it Lohgarh. He instilled the will to fight and established high morale in his followers.

The Mughal emperor Jahangir viewed this build-up of Sikh power as a threat and had Guru Hargobind jailed in the fortress of Gwalior. For 12 years Guru Hargobind remained a prisoner, while Sikh devotion to him only intensified. Finally, the emperor, apparently seeking the favour of the Sikhs as possible allies against the Indian States still defying Mughal rule, relented and set the Guru free. Hargobind followed his former militant course, recognizing that a clash with Mughal power was inevitable.

After Jahangir's death (1627) the new Mughal emperor, Shah Jahan, began to persecute the Sikh community in earnest. The Sikhs under Hargobind defeated Shah Jahan's armies four times, crushing the myth of Mughal invincibility. To the Sikh ideals of his predecessor, Guru Hargobind thus added another: the right and duty of the Sikhs to defend their faith by the sword, if necessary. Shortly before his death, Guru Hargobind appointed his grandson, Har Rai, as his successor.

Up to the time of Hargobind, the Sikh religion had been passive. Hargobind sat on the Guru's throne fully armed, as a symbolic gesture, and devoted much time to military training and the martial arts, becoming an expert swordsman, wrestler, and rider.

Hari Krishen, Guru (b. 1656, Kiratpur, now in Uttar Pradesh, India; d. 1664, Delhi, India), eighth Sikh Guru, he was installed at five years of age and reigned for only three years. Apparently possessed of vast wisdom, he amazed visiting Brahmins by his great knowledge of the Bhagavadgita. Many wondrous feats are attributed to him.

Hari Krishen's older brother, Ram Rai, already in favour with the Mughal emperor Aurangzeb, protested his appointment as the Guru. Aurangzeb called the eight-year-old Hari Krishen to Delhi

to decide the matter, and the boy arrived there during a severe cholera epidemic. After restoring many people to health, he himself fell ill with smallpox. As he was dying, the boy muttered the words "Baba Bakale", meaning that his successor should be sought in the village of Bakala.

Harut and Marut, were two angels who unwittingly became masters of evil according to Islamic mythology. A group of angels, after observing the sins being committed on earth, began to ridicule man's weakness. God declared that they would act no better under the same circumstances and proposed that some angels be sent to earth to see how well they could resist idolatry, murder, fornication, and wine. No sooner did Harut and Marut, the angels chosen, alight on earth than a beautiful woman seduced them. Then, discovering that there was a witness to their sin, they killed him. The angels in heaven were then forced to admit that God was indeed right. Harut and Marut chose to be punished on earth and were condemned to hang by their feet in a well in Babylonia until the Day of Judgement.

Hasan (b. 624, Arabia; d. 680, Medina), Hasan ibn Ali ibn Abi Talib, was a grandson of the Prophet Muhammad (the founder of Islam), the elder son of Muhammad's daughter Fatimah. Belonging to the group of the five most holy persons of Shia Islam, those over whom Muhammad spread his cloak while calling them *Ahl-i-bait* ("The People of the House"). Ali, was considered by many of his contemporaries to be the rightful heir to Muhammad's position of leadership.

After Ali was murdered in 661, never having chosen a successor, a large number of his followers pledged their loyalty to Hasan, and Hasan himself stressed his own close connections with the Prophet Muhammad. When Muawiyah I, the governor of Syria and the man who had led the rebellion against Ali, refused to acknowledge Hasan as caliph and began to prepare for war, Hasan was able to offer considerable resistance: he dispatched a force to meet Muawiyah and then himself headed a larger force. Plagued by defections from his army, Hasan started peace negotiations and later in 661 abdicated the caliphate to Muawiyah.

Hegira, Arabic Hijrah, or Hijra, the date represents the starting point of the Muslim era. Umar, the second caliph in the year AD 639 introduced the Hegira era (now distinguished by the initials AH, for Latin Anno Hegirae, "in the year of the Hegira"). Umar started the first year AH with the first day of the lunar month of Muharram, which corresponded to July 16, 622. In 1677-1678 (AH

1088) the Ottoman government, still keeping the Hegira era, began to use the solar year of the Julian calendar, eventually creating two different Hegira era dates, resulting from the differences between a solar and lunar year.

As a result of the *hegira*, another distinct body of Muslims came into being, the *ansar* ("helpers"); these were Medinese who aided Muhammad and the *muhajirun*. The *ansar* were members of the two major Medinese tribes, the feuding al-Khazraj and al-Aws, whom Muhammad had been asked to reconcile when he was still a rising figure in Mecca. They came to be his devoted supporters, constituting three-fourths of the Muslim army at the Battle of Badr (624). When no one of their number was chosen to the caliphate to succeed Muhammad, they declined in influence as a group and eventually merged with other Muslims who had settled in Medina.

The term *hegira* also refers to the emigrations of the faithful to Ethiopia and of Muhammad's followers to Medina before the capture of Mecca. Muslims who later quitted lands under Christian rule were also called *muhajirun* ("emigrants"). The Khawarij (Kharijites), those Muslims who withdrew their support from the arbitration talks that called into question the right of the fourth caliph, Ali, to the caliphate in 657, used the term to describe those who joined them.

The most honoured *muhajirun*, considered among those known as the Companions of the Prophet, are those who emigrated with Muhammad to Medina. Muhammad praised them highly for having forsaken their native city and followed him and promised that God would favour them. They remained a separate and greatly esteemed group in the Muslim community, both in Mecca and in Medina, and assumed leadership of the Muslim State, through the caliphate.

Houri, in Islam huri, Arabic hawra, plural hur, is a beautiful maiden who awaits the devout Muslim in paradise. There are numerous references to the *houri* in the Quran describing them as "purified wives" and "spotless virgins". Tradition elaborated on the sensual image of the *houri* and defined some of her functions; on entering paradise, for example, the believer is presented with a large number of *houris*, with each of whom he may cohabit once for each day that he has fasted in Ramzan and once for each good work he has performed.

Hoysala Dynasty (1047-1327), ruled Mysore until defeated by Malik Kafur, a general of the Tughlaq Dynasty in Delhi. At first subordinate to the Chalukya Dynasty, the Hoysala Kings gained

their independence and extended their territories, until theirs became the most powerful kingdom of the Deccan in the twelfth century. Originally Jain in faith, the ruler Vishnuvardhana was converted by Ramanuja to the worship of Vishnu. He and his successors built several star-shaped temples covered by extraordinarily beautiful and complicated sculpture, sometimes in great sheets of bas relief. The temple at Halebid is the best known and the chief source of Hoysala fame.

Humayun (b. March 6, 1508, Kabul, India [now Afghanistan]; d. Jan. 1556, Delhi), Nasir-ud-din Muhammad, second Mughal ruler of India, was more an adventurer than a consolidator of his empire. The son and successor of Babur, who had founded the Mughal dynasty, Humayun ruled from 1530 to 1540 and again from 1555 to 1556.

Humayun inherited a large empire that was fraught with tension. The Afghans and Rajputs were merely restrained but not reconciled to Mughal supremacy by the Mughal victories at Panipat (1526), Khanua (1527), and the Ghaghara (1529). Bahadur Shah of Gujarat, encouraged by Afghan and Mughal emigres, challenged the Mughals in Rajasthan. Although Humayun occupied Gujarat in 1535, the danger there ended only with Bahadur Shah's death in 1537. Meanwhile, a Sur Afghan soldier of fortune, Sher Shah, had consolidated his power in Bihar and Bengal and defeated Humayun at Chausa in 1539 and at Kannauj in 1540, expelling him from India.

Humayun became a homeless wanderer, seeking support first in Sind, then in Marwar, and then in Sind again. His son, Akbar, was born in 1542. Reaching Iran in 1544, Humayun was granted military aid by Shah Tahmasp. He then conquered Qandahar (now Kandahar) (1545) and seized Kabul three times from his own disloyal brother, Kamran, the final time being in 1550. By this time civil wars had erupted among the descendants of Sher Shah. Taking advantage of the situation, Humayun captured Lahore in February 1555. After that he defeated Sikandar Sur, the rebel Afghan governor of the Punjab, at Sirhind, and recovered Delhi and Agra that July. Soon thereafter Humayun was fatally injured by falling down the staircase of his library.

Husain Ibn Ali, Al- (b. Jan. 626, Medina, Arabia [now in Saudi Arabia]; d. Oct. 10, 680, Karbala, Iraq), Shia Muslim hero, grandson of the Prophet Muhammad, and son of Ali (the fourth Islamic caliph) and Fatimá, daughter of Muhammad, he is revered by Shia Muslims as the third *imam* (after Ali and Husain's older brother, Hasan).

After the assassination of their father Ali, Hasan and Husain acquiesced to the rule of the first Umayyad caliph, Muawiya, from whom they received pensions. Husain, however, refused to recognize the legitimacy of Muawiya's son and successor, Yazid (April 680). Husain was then invited by the townsmen of Kufah, a city with a Shia Muslim majority, to come there and raise the standard of revolt against the Umayyads. After receiving some favourable indications, Husain set out for Kufah with a small band of relatives and followers. According to traditional accounts, he met the poet al-Farazdaq on the way and was told that the hearts of the Iraqis were for him, but their swords were for the Umayyads. The governor of Iraq, on behalf of the caliph, sent 4,000 men to arrest Husain and his small band. They trapped Husain near the banks of the Euphrates River (October 680). When Husain refused to surrender, he and his escort were slain, and Husain's head was sent to Yazid in Damascus (now in Syria).

In remembrance of the Martyrdom of Husain, Shia Muslims observe the first 10 days of Muharram (the date of the battle according to the Islamic calender) as days of lamentation. Revenge for Husain's death was turned into a rallying cry that helped undermine the Umayyad caliphate and gave impetus to the rise of a powerful Shia movement.

Husayn Shah Ala Ad-din (b. ?, Bengal [divided into West Bengal and East Bengal, now West Bengal in India, and East Bengal in Bangladesh]; d. 1519, Bengal), the founder of the Husayn Shahi dynasty of Bengal is often regarded as the most illustrious ruler (1493-1519) of late medieval Bengal.

Although a devout Muslim, Ala ad-Din did not discriminate against the Hindu minority, a policy that accounted for a large part of his success in building a sound political structure for the Bengali kingdom. In 1498 he conquered the neighbouring State of Kamarupa (now Assam). It was not until about 1516, however, that Orissa was finally annexed to Bengal. Ala ad-Din was a wise and benevolent ruler, an active patron of the arts, and a great builder of public works. His eldest son, Nusrat Shah, succeeded him in 1519.

I

Iblis, in Islam, the personal name of the devil, is also referred to as *aduw* Allah (enemy of God), *aduw* (enemy), or, when he is portrayed as a tempter, as *ash-shaytan* (demon).

Iblis has long been a figure of speculation among Muslim scholars, who have been trying to explain the ambiguous identification of Iblis in the Quran as either angel or *jinni* (a genie), a contradiction in terms, as angels are created of light (*nur*) and are incapable of sin, while *jinn* are created of fire (*nar*) and can sin. Traditions on this point are numerous and conflicting. Iblis was simply a *jinni* who inappropriately found himself among the angels in heaven. He was an angel sent to earth to do battle with the rebellious *jinn* who inhabited the earth before man was created; Iblis was himself one of the terrestrial *jinn* captured by the angels during their attack on earth and brought to heaven.

At the creation of man, God ordered all his angels to bow down in obedience before Adam. Iblis refused, claiming he was a nobler being since he was created of fire, while man was produced out of clay. For this exhibition of pride and disobedience, God threw Iblis out of heaven. His punishment, however, was postponed until Judgement Day, when he and his host will have to face the eternal fires of hell; he is allowed to tempt all but true believers to evil till then. As his first demonic act, Iblis, referred to in this context as *shaytan*, entered the Garden of Eden and tempted Eve to eat of the tree of immortality, causing both Adam and Eve to forfeit paradise.

Ibn Battutah (b. Feb. 24, 1304, Tangier, Morocco; d. 1368/69, Morocco), Abu Abd Allah Muhammad Ibn Abd Allah al-Lawati at-Tanji Ibn Battutah, the greatest medieval Arab traveller is the author of one of the most famous travelogues, the *Rihlah* (travels), which describes his extensive travels covering more than 120,000 km in trips to almost all the Muslim countries and to regions as far as China and Sumatra.

In 1325, at the age of 21, he started his travels by undertaking the pilgrimage to Mecca. His travels took him to Egypt, Mecca, the Arabian Desert, Iraq, southern Iran, Azerbaijan, and Baghdad.

He sailed from Jidda down both shores of the Red Sea to Yemen, crossed it by land, and set sail again from Aden. This time he went as far as Kilwa (modern Tanzania). His return journey took him to southern Arabia, Oman, Hormuz, southern Persia, and across the Persian Gulf back to Mecca in 1332.

It was there that he heard of the sultan of Delhi, Muhammad bin Tughluq (1325-1351), and his fabulous generosity to Muslim scholars. He decided to try his luck at his court. Lack of communication forced him to choose a long, rather complicated route through Khorasan and Afghanistan. After cross[illegible] the Hindu

Kush mountains, he arrived at the frontiers of India on the Indus River on September 12, 1333, by his own dating.

By the time he reached India he was already a man of some importance and fame, with a large train of attendants and followers and also with his own harem of legal wives and concubines. India and its ruler, Muhammad bin Tughluq, lived up to Ibn Battutah's expectations of wealth and generosity. The traveller was received with honours and gifts and later appointed grand *qadi* of Delhi, a comfortable job that Battutah held for several years.

Ibn Battutah witnessed all the glories and excesses of the sultan's rule (a "second Rome"), fearing daily for his life as he saw many friends fall victim to the suspicious despot. His portrait of Tughluq is a remarkable piece of psychological insight and mirrors faithfully the author's mixed feelings of terror and sympathy. Despite all his precautions, Ibn Battutah, at last, fell into disgrace, and only good fortune saved his life. Gaining favour again, he was appointed the sultan's envoy to the Chinese emperor in 1342.

He left Delhi without regrets, but his journey was full of other dangers: not far away from Delhi his party was waylaid by Hindu insurgents, and the traveller barely escaped with his life. On the Malabar Coast he became involved in local wars and was finally shipwrecked near Calicut (now Kozhikode), losing all his property and gifts for the Chinese emperor. Fearing the wrath of the sultan, Ibn Battutah chose to go to the Maldive Islands, where he spent nearly two years. As a *qadi*, he was soon active in politics, married into the ruling family, and apparently even aspired to become sultan.

Finding the situation too dangerous, he set out for Ceylon (now Sri Lanka), where he visited the ruler as well as the famous Adam's Peak. After another shipwreck on the Coromandel Coast of eastern India, he took part in a war led by his brother-in-law and went again to the Maldives and then to Bengal and Assam. Around this time he decided to resume his mission to China and sailed for Sumatra. There he was given a new ship by the Muslim sultan and started for China; however, his description of his itinerary contains some discrepancies which have yet to be resolved by later historians.

He landed at the great Chinese port Zaytun (identified as Quanzhou near Amoy) and then travelled on inland waterways as far as Peking and back. This part of his narrative is rather brief, and the itinerary, as well as the chronology, presents many problems that cast a shadow of doubt on his veracity.

Towards the end of 1353 Ibn Battutah returned to Morocco and, at the sultan's request, dictated his reminiscences to a writer, Ibn Juzayy (died 1355). He died in 1368 or 1369, holding the office of *qadi*, and was buried in his native town of Tangier.

His accounts of travel in Asia Minor, East and West Africa, the Maldives, and India form a major source for the histories of these areas.

Ibrahim Lodi (d. April 21, 1526, Panipat, India), last Afghan sultan of Delhi of the Lodi dynasty was a suspicious tyrant who increasingly alienated his nobles during his reign.

He succeeded to the throne on his father's death (November 21, 1517) and was quickly faced with continuing disputes between the royal family and Afghan nobles. One noble, Dawlat Khan Lodi, governor of the Punjab, fearing for his own safety, called in the Mughal king of Kabul, Babur. Babur advanced towards Delhi and defeated and killed Ibrahim in the first battle of Panipat in April 1526. This victory led to the founding of the Mughal Empire in India.

Id (Arabic), Syriac ida ("festival", "holiday"), are the two canonical festivals of Islam. The first of these celebrations, according to the calendar, is the Id ul-Fitr (*ul-Id as-Saghir; Kucuk Bayram;* "Festival of Breaking Fast", or "Minor Festival"), which immediately follows the fasting month of Ramzan and occupies the first three days of the tenth month, Shawwal. It is a time of official receptions and private visits, when friends greet one another, exchange gifts, wear new clothes, and visit the graves of relatives.

The second, the Id ul-Adha (*ul-Id ul-Kabir; Kurban Bayram;* "Sacrificial Feast", or "Major Festival"), falls on the tenth and the following three days of the last month of the year, Dhu ul-Hijjah. Throughout the Muslim world, all who can afford it sacrifice at this time a legal animal (sheep, goats, camels, or cattle) and then divide the flesh equally among themselves, the poor, and friends and neighbours, to commemorate the ransom of Ismail (Ishmael) with a ram.

Iddah, is the specified period of time that must elapse before a Muslim widow or divorcee may legitimately remarry. The Quran (2:228) prescribes that a menstruating woman should have three monthly periods before contracting a new marriage; the required delay for a non-menstruating woman is three lunar months. For a widow it is four months and 10 days. In the case of divorced partners, the concept of *iddah* also provides an opportunity for re-establishing the marriage, but no reunion can take place until a

period of waiting removes all doubt about existing pregnancy. These stipulations serve to remove all ambiguity about paternity, should pregnancy have occurred shortly before the couple's separation or the death of the husband. If a woman becomes pregnant before the divorce or separation, she may remarry after the birth of her child. The child's true father is, consequently, also the legal father.

Idris, is the patron saint of craftsmen and Muslim knights. According to the traditions of Sunni Muslims, Idris appeared sometime between the prophets Adam and Noah and transmitted divine revelation through several books. He did not die but was taken bodily to paradise to spend eternity with God. Popular legend also credits him with the invention of writing and sewing and of several forms of divination.

Ifrit, in Islamic mythology represents a class of infernal *jinn* (spirits below the level of angels and devils) noted for their strength and cunning. The rare appearance of the term *ifrit* in the Quran and in *hadith* (sayings of Muhammad) is always in the phrase "the *ifrit* of the *jinn*" and probably means "rebellious". The word subsequently came to refer to an entire class of formidable, rebellious beings, but, in the confused world of chthonic (underworld) spirits, it was difficult to differentiate one from another. The *ifrit* thus became virtually indistinguishable from the *marid*, also a wicked and rebellious demon. An *ifrit* is an enormous winged creature of smoke, either male or female, who lives underground and frequents ruins. *Ifrits* live in a society structured along ancient Arab tribal lines, complete with kings, tribes, and clans. They generally marry one another, but they can also marry humans. While ordinary weapons and forces have no power over them, they are susceptible to magic, which humans can use to kill them or to capture and enslave them. As with the *jinni*, an *ifrit* may be either a believer or an unbeliever, good or evil, but he is most often depicted as a wicked and ruthless being.

Ihram, is the sacred state into which a Muslim must enter in order to perform the *hajj* (major pilgrimage), or the *umrah* (minor pilgrimage). At the beginning of a pilgrimage, the Muslim stops at a designated station to perform certain rituals cleansing ceremonies; each male cuts his nails, and trims his beard before donning a white, seamless, two-piece garment. Women also wear white. Although no particular dress is prescribed, by tradition they wear long robes. During the period of sanctification, sexual activity, shaving, and cutting one's nails all are forbidden in accordance with the pligrim's special relationship to God during the *ihram*.

Towards the end of the pilgrimage, men are supposed to shave their heads.

Ijma, universal and infallible agreement of the Muslim community, especially of Muslim scholars, on any Islamic principle. At any time, the consensus is based on the *hadith* (sayings of Muhammad), "My people will never agree in an error"—constitutes the third of the four sources of Islamic jurisprudence, the *usul al-fiqh*. In effect, *ijma* has been the most important factor in defining the meaning of the other *usul* and thus in formulating the doctrine and practice of the Muslim community. In modern Muslim usage, *ijma* has lost its association with traditional authority and appears as a democratic institution and an instrument of reform.

In Muslim history *ijma* is thus a part of traditional authority and has from an early date represented the Muslim community's acknowledgement of the authority of the beliefs and practices of Muhammad's city of Medina. *Ijma* also has come to operate as a principle of toleration of different traditions within Islam. It thus allows, for example, for the four legal schools (*madhabs*) equal authority and has probably validated many non-Muslim practices taken into Islam by converts.

Ijtihad. According to Islamic law the independent or original interpretation of problems not precisely covered by the Quran, *hadith* (sayings of Muhammad), and *ijma* (scholarly consensus). But with the crystallization of legal schools (*madhabs*) under the Abbasids (reigned 750-1258), the Sunni Muslims (the majority branch of Islam) held at the end of the ninth century AD that the "gates of *ijtihad*" were closed and that no scholar could ever qualify again as *mujtahid*. All subsequent generations of jurists were considered bound to *taqlid*, the unquestioned acceptance of their great predecessors as authoritative and could, at most, issue legal opinions drawn from established precedents. In the nineteenth and twentieth centuries reformist movements clamoured for the reinstatement of *ijtihad* as a means of freeing Islam from harmful innovations (*bidahs*) accrued through the centuries and as a reform tool capable of adapting Islam to the requirements of life in a modern world.

Ikhtilaf, in Islam means differences of opinion on religious matters. Such diversity is permissible as long as the basic principles of Islam are not affected. *Ikhtilaf* is thus the opposite of *ijma* (consensus). *Ikhtilaf* permits a Muslim to choose the interpretation of religious teachings that best suits his own circumstances and causes the least harm. Two famous sayings from *hadith* in favour

of *ikhtilaf* were attributed to the Prophet Muhammad: "Difference of opinion in the Muslim community is a sign of divine favour"; and "It is a mercy of God that the theologians differ in opinion."

Ikhtilaf allowed Islam to develop four equally orthodox legal schools: the Maliki, the Hanafi, the Shafii, and the Hanbali, within each of which there have been diverse interpretations of the same religious texts. Disagreements among Muslim theologians usually focus on details of legal practices, which, though relatively minor when compared with the great tenets of the faith, are nevertheless most relevant in everyday life.

Ilm Al-Hadith, a form of investigation it was established by Muslim traditionists in the ninth century AD to determine the validity of accounts (*hadiths*) of Muhammad's statements, actions, and approbations as reported by various authorities.

Many scholars produced collections of *hadiths*, the earliest compilation being the great Musnad of Ahmad ibn Hanbal, arranged by isnad. But only six collections, known as *al-kutub as-sittah* ("the six books"), arranged by *matn*—those of al-Bukhari (d. 870), Muslim ibn al-Hajjaj (d. 875), Abu Daud (d. 888), at-Tirmidhi (d. 892), Ibn Majah (d. 886), and an-Nasai (d. 915)—came to be recognized as canonical in orthodox Islam, though the books of al-Bukhari and Muslim enjoy a prestige that virtually eclipses the other four.

Iltutmish (d. April 29, 1236), Shams-ud-Din Iltutmish, was the third and greatest Delhi sultan of the so-called Slave dynasty. Iltutmish was sold into slavery but married the daughter of his master Qutb-ud-Din Aibak, whom he succeeded in 1211. He strengthened and expanded the Muslim empire in northern India and moved the capital to Delhi, where he built the great victory tower, the Qutb Minar.

He was tolerant of the Hindus despite the urgings of his advisers and built up the waterworks, mosques, and amenities at Delhi to make it a fitting seat of government. His reign and his advisers, especially the Wazir Junaydi, were praised by contemporaries.

A wise and patient statesman, Iltutmish had been trained as a trusted administrator under his predecessors Muhammad of Ghur and Qutb-ud-Din. Upon his accession he faced not only the deterioration of Muslim rule but also Taj-ud-Din Yildiz, the Ghazna ruler, who claimed succession to all of Muhammad's conquests. In addition there were the Hindus who were trying to recover portions of their lost territory. In 1215 he captured Yildiz, who died

in prison. In 1225 he forced the unruly Bengali governor to acknowledge the authority of Delhi, and shortly after that he consolidated the Muslim holdings again. Iltutmish was able to preserve his kingdom against the ravages of the Mongol invasions that coincided with his reign. He also succeeded in building an administrative machinery for the empire. He sought out eleventh-century Islamic classics on the art of government; and the *Adab-ul-Muluk,* the first Indo-Muslim classic on the art of government and warfare, was written for him.

Iltutmish's eldest son had died before him, and his other sons were incompetent. He gave an excellent education to his daughter Raziya (Raziyyat-ud-Din) and desired that she should succeed him. His wishes were offensive to the administrative Council of Forty—Iltutmish's personal slaves who had served as his advisers. Raziya was a maverick ruler, first because she was a woman and second, because she was an excellent sovereign. She was wise, just, and generous, a benefactor to her kingdom, a dispenser of justice, the protector of her subjects, and the leader of her armies. She was endowed with all the qualities befitting a king. However, being a woman and because her appointing an African to an important position was considered insulting to the council, this caused her downfall. After a short but memorable reign, Raziya was assassinated. This triggered the decline of the line of Iltutmish.

Imam, head of the Muslim community, the title is used in the Quran several times to refer to leaders and to Abraham. The origin and basis of the office of *imam* was conceived differently by various sections of the Muslim community, this difference providing part of the political and religious basis for the Shia and Sunni divide. Among the Sunni Muslims, the *imam* was synonymous with the caliph (*khalifah*), designating the successor of Muhammad, who assumed his administrative and political, but not religious, functions. He was appointed by men and, although liable to error, was to be obeyed even though he personally sinned, provided he maintained the ordinances of Islam. The title *imam* also is sometimes given to the specially trained Muslims who lead prayers in the mosques.

Islam, major world religion belonging to the Semitic family, the term *islam,* literally "surrender", illuminates the fundamental idea that the believer accepts "surrender to the will of Allah". Allah is viewed as the sole God—creator, sustainer, and restorer of the world. The will of Allah, to which man must submit, is made known through the sacred scriptures, the Quran (Koran), which Allah

revealed to his messenger, Muhammad. In Islam, Muhammad is considered the last of a series of prophets (including Adam, Noah, Jesus, and others). Retaining its emphasis on uncompromising monotheism and a strict adherence to certain essential religious practices, the religion taught by Muhammad to a small group of followers spread rapidly through the Middle East to Africa, Europe, the Indian subcontinent, the Malay Peninsula, and China. Although many sectarian movements have arisen within Islam, a common faith and a sense of belonging bind all Muslims to a single community.

From the very beginning Islam had inculcated a sense of brotherhood and a bond of faith among its followers, which helped to develop among them a feeling of close relationship that was accentuated by their experience of persecution as a nascent community in Mecca. During the early period, Islam acquired its characteristic ethos as a religion uniting in itself both the spiritual and temporal aspects of life and seeking to regulate not only the individual's relationship to God (through his conscience) but human relationship in a social setting as well. Thus, there is not only an Islamic religious institution but also an Islamic law, State, and other institutions governing society.

Besides the *jehad* and Sufi missionary activity, another factor in the spread of Islam was the far-ranging influence of Muslim traders. They introduced Islam quite early to the Indian east coast and South India and were the main catalytic agents (besides the Sufis) in converting people to Islam in Indonesia, Malaya, and China. Islam was introduced to Indonesia in the fourteenth century, hardly having time to consolidate itself there politically before the country came under Dutch colonial domination.

This dual religious and social character of Islam, expressing itself in one way as a religious community commissioned by God to bring its own value system to the world through the *jehad* ("holy war" or "holy struggle"), explains the astonishing success of the early generations of Muslims. Within a century after the Prophet's death in AD 632, they had brought a large part of the globe—from Spain across Central Asia to India—under a new Arab Muslim empire.

Islamic doctrine, law, and thinking in general are based upon four sources, or fundamental principles (*usul*): (1) the Quran, (2) the *sunna* ("traditions"), (3) *ijma* (scholarly consensus), and (4) *ijtihad* ("individual thought").

The doctrine about God in the Quran is rigorously monotheistic:

God is one and unique; he has no partner and no equal. Trinitarianism, the Christian belief that God is three persons in one substance, is vigorously repudiated. Muslims believe that there are no intermediaries between God and the creation that he brought into being by his sheer command: "Be". He is the sole creator and sustainer of the universe, wherein every creature bears witness to his unity and lordship.

During the earliest decades after the death of the Prophet, certain basic features of the religio-social organization of Islam were singled out to serve as anchoring points of the community's life and formulated as the "Pillars of Islam".

The *shahadah*, or profession of faith: The first pillar is the profession of faith: "There is no god but God; Muhammad is the prophet of God", upon which depends the membership in the community.

Prayer: The second pillar consists of five daily congregational prayers. These prayers may be offered individually if one is unable to go to the mosque. The first prayer is performed before sunrise, the second just after noon, the third in the late afternoon, the fourth immediately after sunset, and the fifth before retiring to bed.

The *zakat*: The third pillar is the obligatory tax called *zakat* ("purification", indicating that such a payment makes the rest of one's wealth religiously and legally pure). This is the only permanent tax levied by the Quran and is payable annually on food grains, cattle, and cash after one year's possession. The amount varies for different categories. Thus, on grains and fruits it is 10 per cent if the land is watered by rain, and 5 per cent if the land is watered artificially. On cash and precious metals it is 2.5 per cent. *Zakat* is collectable by the State and is to be used primarily for the poor. After the breakup of Muslim religio-political power, the payment of *zakat* has become a matter of voluntary charity dependent on individual conscience.

Fasting: Fasting during the month of Ramzan (ninth month of the Muslim lunar calendar), laid down in the Quran (2:183-185), is the fourth pillar of the faith. Fasting begins at daybreak and ends at sunset, and during the day eating, drinking, and smoking are forbidden. The elderly and the incurably sick are exempted through the daily feeding of one poor person.

The hajj: The fifth pillar is the annual pilgrimage (*hajj*) to Mecca prescribed for every Muslim once in a lifetime—"provided one can afford it" and provided a person has enough provisions to leave for his family in his absence.

The Quran describes *human nature* as frail and faltering. Whereas everything in the universe has a limited nature, and every creature recognizes its limitation and insufficiency, man is viewed as rebellious and full of pride, arrogating to himself the attributes of self-sufficiency. Pride, thus, is viewed as man's cardinal sin, because by not recognizing in himself his essential creaturely limitations he becomes guilty of ascribing to himself partnership with God (*shirk:* associating a creature with the Creator) and of violating the unity of God. True faith (*iman*), thus, consists of belief in the immaculate Divine Unity and Islam in one's submission to the Divine Will. Satan is the contemporary of man, and Satan's own act of disobedience is construed by the Quran as the sin of pride. Satan's machinations will cease only on the Last Day.

Prophets are men specially elected by God to be his messengers. Abraham, Noah, Moses, and Jesus were such great prophets. All prophets are human and never part of divinity: they are simply recipients of revelation from God. Muhammad is accepted as the last prophet in this series and its greatest member, for in him all the messages of the earlier prophets were consummated. He had no miracles except the Quran, the like of which no human can produce.

Recognition of the unity of God does not simply rest in the intellect but entails consequences in terms of the *moral struggle,* which consists primarily in freeing oneself of narrowness of mind and smallness of heart. One must go out of oneself and expend one's best possessions for the sake of others. The doctrine of social service, in terms of alleviating suffering and helping the needy, constitutes an integral part of Islamic teaching. Praying to God and other religious acts are deemed to be a pure facade in the absence of active welfare service to the needy. Hoarding of wealth without recognizing the rights of the poor is threatened with the direst punishment in the hereafter and is declared to be one of the main causes of the decay of societies in this world. The practice of usury is forbidden.

The object of *jehad* is not the conversion of individuals to Islam but rather the gaining of political control over the collective affairs of societies to run them in accordance with the principles of Islam. According to strict Muslim doctrine, conversions "by force" are forbidden. Besides a measure of economic justice and the creation of a strong community ideal, the Prophet Muhammad effected a general reform of the Arab society, in particular protecting its weaker segments—the poor, the orphans, women, and slaves.

Distinction and privileges based on tribal rank or face were repudiated in the Quran and in the celebrated "Farewell Pilgrimage Address" of the Prophet shortly before his death. All men are therein declared to be "equal children of Adam", and the only distinction recognized in the sight of God is to be based on piety and good acts.

Islamic thought. The *sunna:* The term *sunna,* which means a "well-trodden path" and in the religious terminology of Islam normally signifies "the example set by the Prophet", in the present context simply means the traditional and well-defined way. In this context, the term *sunna* usually is accompanied by the appendage "the consolidated majority" (*al-jama*). The term clearly indicates that the traditional way is the way of the consolidated majority of the community as against the peripheral or "wayward" positions of sectarians, who by definition must be erroneous. At the same time, while condemning schisms and branding dissent as heretical, Sunnism developed the opposite trend of accommodation, catholicity, and synthesis. A putative tradition of the Prophet that says "differences of opinion among my community are a blessing" was given wide currency. This principle of toleration ultimately made it possible for diverse sects and schools of thought—notwithstanding a wide range of difference in belief and practice—to recognize and coexist with each other. No group may be excluded from the community unless it itself formally renounces Islam.

The Shia: The Shia Muslims are the only important surviving sect in Islam. They owe their origin to the hostility between Ali (the fourth caliph and son-in-law of the Prophet) and the Umayyad dynasty (661-750). After Ali's death, the Shia (Party of Ali) demanded the restoration of rule to Ali's family, and from that demand developed the Shia legitimism, or the divine right of the holy family to rule. Gradually, however, Shiism developed a theological content for its political stand.

The other sects that emerged were the Ismailis, the Nusayris, the Yazidis, the Ahmadiyahs, and the Druzes. Islamic mysticism, or Sufism, emerged out of the early ascetic reactions on the part of certain religiously sensitive personalities against the general worldliness that had overtaken the Muslim community and the purely "externalist" expressions of Islam in law and theology. These persons stressed the Muslim qualities of moral motivation, contrition against overworldliness, and "the state of the heart" as opposed to the legalist formulations of Islam. After World War II an Islamic movement arose among blacks in the United States;

members called themselves the Nation of Islam, but they were popularly known as Black Muslims. Although they adopted some Islamic social practices, the group was in large part a black separatist and social protest movement. Their leader, Elijah Muhammad, who claimed to be an inspired prophet, interpreted the doctrine of Resurrection in an unorthodox sense as the revival of oppressed ("dead") peoples. The popular leader and spokesman Malcolm X (el-Hajj Malik el-Shabazz) broke with Elijah Muhammad and adopted more orthodox Islamic views. He was assassinated in 1965. After the death of Elijah Muhammad on February 25, 1975, the group was renamed the World Community of Islam in the West and officially abandoned its separatist aims. The name was again changed in the late 1970s, to the American Muslim Mission.

Sacred places and days: The most sacred place for Muslims is the Kabah sanctuary at Mecca, the object of the annual pilgrimage. According to Muslim tradition, the Kabah was built by Abraham. The Prophet's mosque in Medina is the next in sanctity. Jerusalem follows in third place in sanctity as the first *qibla* (direction in which the Muslims offered prayers at first, before the *qibla* was changed to the Kabah) and as the place from where Muhammad, according to tradition, made his ascent (*miraj*) to heaven.

The mosque: The general religious life of the Muslims is centred around the mosque, and in the days of the Prophet and early caliphs the mosque was, indeed, the centre of all community life. Small mosques are usually supervised by the *imam* (one who administers the prayer service) himself, although sometimes a muezzin is also appointed. In larger mosques, where Friday prayers are offered, a *khatib* (one who gives the *khutbah*, or sermon) is appointed for Friday service. Many large mosques also function as religious schools and colleges. The government in most countries appoints mosque officials. In some countries most mosques are private and are run by the local community although some of the larger ones are being increasingly taken over by the government department of *awqaf* (plural of *waqf*, a religious endowment).

Holy days: The Muslim calendar (based on the lunar year) dates from the emigration (*hijrah*) of the Prophet from Mecca to Medina in AD 622. The two festive days in the year are the ids, Id ul-Fitr celebrating the end of the month of Ramzan and the other, Id ul-Adha (the feast of sacrifice), making the end of the pilgrimage.

Islamic philosophy: The origin and inspiration of philosophy in Islam are quite different from those of Islamic theology. Philosophy developed out of and around the nonreligious practical and

theoretical sciences; it recognized no theoretical limits other than those of human reason itself; and it assumed that the truth found by unaided reason does not disagree with the truth of Islam when both are properly understood. Islamic philosophy was not a handmaid of theology. The two disciplines were related, because both followed the path of rational inquiry and distinguished themselves from traditional religious disciplines and from mysticism, which sought knowledge through practical, spiritual purification. Islamic theology was Islamic in the strict sense: it confined itself within the Islamic religious community, and it remained separate from the Christian and Jewish theologies that developed in the same cultural context and used Arabic as a linguistic medium. No such separation is observable in the philosophy developed in the Islamic cultural context and written in Arabic: Muslims, Christians, and Jews participated in it and separated themselves according to the philosophic rather than the religious doctrines they held.

Social and ethical principles: Family life: A basic social teaching of Islam is the encouragement of marriage, and the Quran regards celibacy definitely as something exceptional—to be resorted to only under economic stringency. Thus, monasticism as a way of life was severely criticized by the Quran. With the appearance of Sufism, however, many Sufis preferred celibacy, and some even regarded women as an evil distraction from piety, although marriage remained the normal practice also with Sufis. Polygamy, which was practised in pre-Islamic Arabia, was permitted by the Quran, which was practised in pre-Islamic Arabia, was permitted by the Quran, which, however, limited the number of simultaneous wives to four, and this permission was made dependent upon the condition that justice be done among co-wives. The Quran even suggests that "You shall never be able to do justice among women, no matter how much you desire." Medieval law and society, however, regarded this "justice" to be primarily a private matter between a husband and his wives, although the law did provide redress in cases of gross neglect of a wife. Right of divorce was also vested basically in the husband, who could unilaterally repudiate his wife, although the woman could also sue her husband for divorce before a court on certain grounds.

Education: Muslim educational activity began in the eighth century, primarily in order to disseminate the teaching of the Quran and the *sunna* of the Prophet. The first task in this endeavour was to record the oral traditions and collect the written manuscripts.

This information was systematically organized in the eighth century AD, and in the following century a sound corpus was agreed upon. This vast activity of "seeking knowledge" (*talab al-ilm*) resulted in the creation of specifically Arab sciences of tradition, history, and literature. Organization of education developed naturally in the course of time. Schools (*madarsahs*) established in the early period of Islam were devoted to reading, writing, and instruction in the Quran. These schools of "primary" education were called *kuttabs*. When higher learning in the form of tradition grew in the eighth and ninth centuries, it was centred around learned men to whom students travelled from far and near and from whom they obtained a certificate (*ijazah*) to teach what they had learnt. Large private and public libraries were built, and schools and colleges founded.

Cultural diversity: Underneath the legal and creedeal unity, the world of Islam harbours a tremendous diversity of cultures, particularly in the outlying regions. The expansion of Islam can be divided into two broad periods. In the first period of the Arab conquests, the assimilative activity of the conquering religion was far-reaching. Although Persia resurrected its own language and a measure of its national culture after the first three centuries of Islam, its culture and language had come under heavy Arab influence. Only after the Safavid rule installed Shiism as a distinctive creed in the sixteenth century did Persia regain a kind of religious autonomy. The language of religion and thought, however, continued to be Arabic. In the second period, the spread of Islam was not conducted by the State with *ulama* influence but was largely the work of Sufi missionaries.

The Muslim calendar: The Muslim Era is computed from the starting point of the year of the emigration (Hegira); that is, from the year in which Muhammad, the prophet of Islam, emigrated from Mecca to Medina, AD 622. The second caliph, Umar I, who reigned 634-644, set the first day of the month of Muharram as the beginning of the year; that is, July 16, 622, which had already been fixed by the Quran as the first day of the year. The years of the Muslim calendar are lunar and always consist of 12 lunar months alternately 30 and 29 days long, beginning with the approximate New Moon. The year has 354 days, but the last month (Dhu al-Hijjah) sometimes has an intercalated day, bringing it up to 30 days and making a total of 355 days for that year. The months do not keep to the same seasons in relation to the Sun, because there are no intercalations of months. The months regress through

all the seasons every 32-and-a-half years.

Islamic concepts: At the heart of Islam is an experience of awe before the one, all-powerful mysterious creator Allah. The concept of heaven inspired warriors to fight to the death; the concept of hell encouraged loyalty by showing what terrible punishments awaited the disloyal. The Quran is regarded as an infallible book—a transcript of a tablet that is eternal in the heavens. In this way the faith of Islam has shaped human history by obedience to a resolute and powerful God. Islam also illustrates the point that predestination need not bring with it a submissive fatalism. Furthermore, it has to be granted that Islam has allowed, within itself, for some allegorical interpretations of the scriptures—explicitly by the Sufis (mystics)—and it has also allowed for differences of piety and beliefs and even intellectual exploration on the part of particular disciples. Nevertheless, to other religions Islam has shown itself to be very conservative and with a distrust of compromise and a passionate desire to proselytize.

Death: Probably no religion deals in such graphic detail as does Islam with creation, death, "life in the tomb", and ultimate fate of humankind. Yet the Quran, the holy book of Islam, itself provides no uniform or systematic approach to these problems. It is only in its later parts (which date from the period when the small Muslim community in Medina had come into contact with other religious influences) that problems such as the relation of sleep to death, the significance of breathing, and the question of when and how the soul leaves the body are addressed in any detail.

Dietary law: Islamic dietary laws—as spelt out in the Quran—also illustrate their relationship to the establishment of a sense of social identity and separateness. Prohibited for Muslims is the flesh of animals found dead, blood, swine's flesh, and food that has been offered or sacrificed to idols. Also forbidden are alcoholic beverages.

Sacrifice: Sacrifice has little place in orthodox Islam. Faint shadows of sacrifice as it was practised by the pre-Islamic Arabs have influenced Muslims, so that they consider every slaughter of an animal an act of religion. They also celebrate feasts in fulfilment of a vow, or in thanksgiving for good fortune, but there is no sacrificial ritual connected with these festive meals. On the last day of the annual pilgrimage to Mecca, animals are sacrificed; nevertheless, it is not the sacrificial rite that is important to the Muslims, but rather their visit to the sacred city.

Impact of modernism: The new wisdom lived on during the eighteenth and nineteenth centuries, conserving much of its vitality

and strength but not cultivating new ground. It attracted able thinkers such as Shah Wali Allah of Delhi and Hadi Sabzevari and became a regular part of the programme of higher education in the cultural centres of the Ottoman Empire, Iran, and the Indian subcontinent, a status never achieved by the earlier tradition of Islamic philosophy. In collaboration with its close ally Persian mystical poetry, the new wisdom determined the intellectual outlook and spiritual mood of educated Muslims in the regions where Persian had become the dominant literary language.

The modernists attacked the new wisdom at its weakest point; that is, its social and political norms, its individualistic ethics, and its inability to speak intelligently about social, cultural, and political problems generated by a long period of intellectual isolation that was further complicated by the domination of the European powers. The modern reformers insisted, finally, that Muslims must be taught to understand the real meaning of what has happened in Europe which, in effect, means the understanding of modern science and philosophy, including modern social and political philosophies. Initially, this challenge became the task of the new universities in the Muslim world. In the latter part of the twentieth century, however, the originally wide gap between the various programmes of theological and philosophical studies in religious colleges and in modern universities narrowed considerably.

Science in Islam: In the seventh century the Arabs, inspired by their new religion, burst out of the Arabian peninsula and laid the foundations of an Islamic empire that eventually rivalled that of ancient Rome. To the Arabs, ancient science was a precious treasure. The Quran, the sacred book of Islam, particularly praised medicine as an art close to God. Astronomy and astrology were believed to be one way of glimpsing what God willed for humankind. Contact with Hindu mathematics and the requirements of astronomy stimulated the study of numbers and of geometry. The writings of the Hellenes (eponymous ancestor of all true Greeks) were, therefore, eagerly sought and translated, and thus much of the science of antiquity passed into Islamic culture. Greek medicine, astronomy and astrology, and mathematics, together with the great philosophical works of Plato and, particularly, Aristotle, were assimilated in Islam by the ninth century. Nor did the Arabs stop with assimilation. They criticized and they innovated. Islamic astronomy and astrology were aided by the construction of great astronomical observatories that provided accurate observations against which the Ptolemaic predictions could be checked. Numbers

fascinated Islamic thinkers, and this fascination served as the motivation for the creation of algebra (from Arabic *al-jabr*) and the study of algebraic functions.

Islam in India. Islam in India is a confluence of diverse Indian groups with four major extra-subcontinental ethno-cultural streams: the Arab, Turkish, Persian, and Afghan. The Arab stream had most impact on the trading communities of the west coast and southern India; the Persian influence was on elite culture and language; the others entered largely by force of arms through the northwest, forming a ruling class over most of northern India and the Deccan from the early thirteenth to the eighteenth century. Some conversions to Islam undoubtedly took place under duress or for convenience; the Muslim majority areas in pre-Partition India that make up present-day Pakistan and Bangladesh were those that had been longest under Muslim rule before the British established their dominion in the subcontinent. But it was the Sufis who were among the most formative of Islamic influences, and even today India is the largest center of Sufism in the world. The four best known *silsile* or orders—the Chisti, Qadriya, Naqshbandiya, and Suhrawardiya—trace their lineage back to the twelfth to fifteenth century. Notwithstanding these facts, less than twenty-five per cent of the total population of the Indian subcontinent was Muslim at any time.

Muslims in India are presently estimated at well over 100 million people, the second largest Muslim population in the world after Indonesia and the second largest religious community in India after Hindus. Muslims constitute a majority in the Indian state of Jammu and Kashmir and in the Lakshadweep Islands; they form a very significant minority (between ten and twenty per cent) in the states of Assam, West Bengal, Uttar Pradesh, Bihar, Karnataka, and Kerala and the Union Territory of the Andaman Islands and are visibly present in every other state. Over seventy per cent of Muslims live in rural areas alongside other communities, but a slightly higher percentage than the national average are urban dwellers engaged in commerce, crafts, and labor.

Though many Muslims occupy positions of prominence and trust in the middle and upper strata of artistic, commercial, governmental, industrial, professional, and political life in contemporary India, the Muslim middle class is relatively small; the former upper class of large landholders was diminished by migration to Pakistan in 1947 or later and the impact of land reforms in India. Most Indian Muslims are at the lowest rung of the socio-

economic ladder in terms of civic amenities, consumption patterns, education, income, and job opportunities. Their needs, as those of other Indians on the bottom rung, have not been fully addressed by any political party or interest group. Attempts have been made to form political alliances on the basis of class with other deprived groups, such as "backward" and Scheduled Castes among Hindus, in Bihar and Uttar Pradesh in the early 1990s.

India's secular, democratic Constitution guarantees freedom of worship to all and protects the right of minorities to conserve personal law and establish educational institutions. The ruling Congress Party, especially under the leadership of Jawaharlal Nehru and Indira Gandhi in her first term of office, took pains to reassure Muslims of their safety and equal status as Indian citizens, both as a matter of principle and with an eye to their vote. They and their successors have been accused by Hindu militant groups and the Bharatiya Janata Party of "pseudo-secularism," "appeasement," and neglect of majority interests. Since the mid-1970s, a variety of internal economic and political factors and the external rise of Fundamentalist Islam aggravated communal relations in India. Serious violence occurred, often directed against Muslims by Hindu militant groups such as the Shiv Sena at different places and times. The destruction of the Babri mosque at Ayodhya in December 1992 and its aftermath marked a nadir.

Islam encountered an ancient civilization in India that it could not wholly convert and into which it could not be absorbed entirely. It remained somewhat on the periphery of an Islamic world focused on Arabia. It became part of the Indian mosaic, in which the different parts had multifaceted relationships with each other in varying tones of harmony or dissonance over time and space. Islamic contributions to a composite Indian culture that flowered in the Mughal era remain visible today, especially in the arts and music. However, with the passing of the Mughals, there was little or no social cohesion between the Muslim and Hindu communities; their responses to the British political and cultural impact on India were not the same. Generally speaking, and without overlooking the work of Syed Ahmad Khan or the center of Islamic learning at Deoband, movements of social reform and modernization arose among Muslims later and less intensely than among Hindus in the nineteenth century. The status of Muslims as a numerical minority specified in the constitutional reforms of the early twentieth century also militated against social reform, because community identity tended to be posited in distinction to the Hindu

majority and was often equated with orthodox Sunni interpretations of the Shari'a. The effort to forge a single community identity was one of several factors contributing to the All-India Muslim League's 1940 demand for a separate Muslim state, Pakistan. But Partition in 1947 did not solve the psychic and physical problems of the many million Muslims choosing to remain in India; on the contrary, suspicion of divided loyalty created further difficulties for them.

Islam, Pillars of, Arkan al-Islam, the five duties incumbent on every Muslim, are: *shahadah*, the Muslim profession of faith; *salat*, or ritual prayer, performed in a prescribed manner five times each day; *zakat*, the alms tax levied to benefit the poor and the needy; *sawm*, fasting during the month of Ramzan; and *hajj*, the major pligrimage to Mecca.

Islamic Caste, any unit of social stratification that developed among Muslims in India and Pakistan as a result of the proximity of Hindu culture. Despite the egalitarian tenets of Islam, the Muslim converts persisted in their Hindu social habits.

In South Asian Muslim society a distinction is made between the *ashraf* (Arabic, plural of *sharif*, "nobleman"), who are supposedly descendants of Muslim Arab immigrants, and the non-*ashraf*, who are Hindu converts. The *ashraf* group is further divided into four subgroups: (1) Sayyids, originally a designation of descendants of Muhammad through his daughter Fatimah and son-in-law Ali, (2) Sheikhs (Arabic: "Chiefs"), mainly descendants of Arab or Persian immigrants but also including some converted Rajputs, (3) Pashtuns, members of Pashto-speaking tribes in Afghanistan and northwestern Pakistan, and (4) Mughals, persons of Turkish origin, who came into India with the Mughal armies.

The non-*ashraf* Muslim castes comprise three levels of status: at the top, converts from high Hindu castes, mainly Rajputs, insofar as they have not been absorbed into the Sheikh castes; next, the artisan caste groups, such as the Julahas, originally weavers; and lowest, the converted untouchables, who have continued their old occupations. These converts of Hinduism observe endogamy in a manner close to that of their Hindu counterparts.

Ismailite, The Ismailites, sect of the Shia Muslims came into being after the death of Jafar ibn Muhammad (765), the sixth *imam*, or spiritual successor to the Prophet, who was recognized by the Shia Muslims. Jafar's eldest son, Ismail, was accepted as his successor only by a minority, who became known as the Ismailites. The Ismailites became active in the second half of the ninth century in southern Iraq under the leadership of Hamdan Qarmat. This

branch of the sect, which came to be known as the Qaramitah, established itself in Iraq, Yemen, and especially Bahrain, in the ninth to eleventh century.

When Ismailiyah came to an end in Egypt with the deposition of the last Fatimid caliph by Saladin in 1171, the Mustali Ismailites survived in Yemen. In the sixteenth century the *dai* of a major branch of the Mustalis relocated in India and his descendants now reside in Surat, in Gujarat State. His followers in India are usually known as Bohras. The Nizaris, led by Hasan-e Sabbah, gained control of a number of fortresses in Iran and Syria, the chief being Alamut (1090). Known as Assassins, they remained in political power through the thirteenth century until displaced by the Mongols and the Mamluks. The Nizaris survived, though in two rival lines. The minor line died out by the eighteenth century, while the major line, led by an *imam* called the Aga Khan, moved from Iran to India in 1840. The Aga Khan has a following, estimated in the millions, in India and Pakistan and in parts of Iran, Africa, and Syria. The Druze, a hill people living in modern southern Lebanon, neighbouring Syria, and Israel, separated from the main body of the Ismailites early in the eleventh century. They then formed a special closed religion of their own, which acknowledged the *imams* as incarnations of the godhead.

Isnad, in Islam, list of authorities who have transmitted a report (*hadith*) of a statement, action, or approbation of Muhammad, one of his Companions (Sahabah), or of a later authority (*tabi*); its reliability determines the validity of a *hadith*.

During Muhammad's lifetime and after his death, *hadiths* were usually quoted by his Companions and contemporaries and were not prefaced by *isnads*. After AD 720 when the example of the Prophet as embodied in *hadith*—rather than local custom as developed in Muslim communities—was established as the norm (*sunna*) for an Islamic way of life, a wholesale creation of *hadiths*, all "substantiated" by elaborate *isnads*, resulted. Since *hadiths* were the basis of virtually all Islamic scholarship, especially Quranic exegesis (*tafsir*) and legal theory (*fiqh*), Muslim scholars had to determine scientifically which of them were authentic. This was done by a careful scrutiny of the *isnads*, rating each *hadith* according to the completeness of its chain of transmitters and the reliability and orthodoxy of its authorities.

Isra, in Islam, it refers to Prophet Muhammad's night journey from Mecca to Jerusalem. The Isra story, greatly elaborated by tradition, relates that Muhammad made the journey astride Buraq,

a mythical winged creature, in the company of the archangel Gabriel. Muhammad meets Abraham, Moses, and Jesus in Jerusalem; he then officiates as leader (*imam*) of the ritual prayer (*salat*) for all the prophets assembled and establishes his primacy among God's messengers.

Traditionally, there was general agreement that the servant of God was Muhammad and that the "sacred place of worship" was Mecca. Early commentators, however, interpreted the "further place of worship" as heaven, and the entire verse was considered a reference to the Prophet's ascension into heaven (*miraj*), an ascension which also originated in Mecca. In the period of the Umayyad caliphate (661-750), the "further place of worship" was read as Jerusalem. The two versions were eventually reconciled by regarding the Isra simply as the night journey and relocating the point of Muhammad's ascension from Mecca to Jerusalem to avoid confusion. Some commentators also suggested that the Isra was a vision sent to Muhammad in his sleep and not an actual journey at all; but orthodox sentiment has emphatically preserved the physical, thus miraculous, nature of the trip.

Israfil, in Islam, it is an archangel who will blow the trumpet from a holy rock in Jerusalem to announce the Day of Resurrection. The trumpet is constantly poised at his lips, ready to be blown when God so orders. In Judeo-Christian biblical literature, Raphael is the counterpart of Israfil.

Istihsan, according to Muslim theology, use of one's own judgement to determine the best solution to a religious problem that cannot be solved by citing sacred texts. This approach to religious problems found special application as Islam spread to new lands and encountered new environments.

Istislah, norm employed by Muslim jurists to solve perplexing problems that find no clear answer in sacred religious texts. In such a situation, the judge reaches a decision by determining first what is materially most beneficial to the community as a whole, then what benefits the local community, and, finally, what benefits the individual. *Istislah* may not be used when the material advantage to an individual or community directly conflicts with explicit teachings of Islam. Certain Sunni Muslims, however, regard all material considerations as unworthy of true believers unless such decision coincide with the spiritual needs of the community. Almost all Muslim schools of theology acknowledge the usefulness and legitimacy of *istislah,* for they accept the premise that whatever is

materially beneficial for humanity in general is almost certainly beneficial to individuals.

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Jafar Ibn Muhammad (b. 699/700 or 702/703, Medina, Arabia [now in Saudi Arabia]; d. 765, Medina), also called Jafar as-Sadiq was the sixth *imam*, or spiritual successor to the Prophet Muhammad, of the Shia branch of Islam and the last to be recognized as *imam* by all the Shia sects. Theologically, he advocated a limited predestination and proclaimed that *hadith* (traditional sayings of the Prophet), if contrary to the Quran, should be rejected.

Jagirdar System, form of land tenancy developed in India during the time of Muslim rule (beginning in the early thirteenth century) in which the collection of the revenues of an estate and the power to govern it were given to an official of the State.

The system was introduced by the early sultans of Delhi. Being feudalistic in character, it tended to weaken the central government by setting up pseudo-independent dominions. The practice was slowed by Sultan Ghiyas-ud-Din Balban (reigned 1266-1287) and abolished by Sultan Ala-ud-Din Khalji (1296-1316), only to be revived again by Sultan Firuz Shah Tughluq (1351-1388). The early Mughal emperors (sixteenth century) wished to abolish it, preferring to reward their officials with cash salaries, but it was revived by the later Mughals. This system, in fact, contributed greatly to the weakening of the State. The gift of a *jagir* to a *jagirdar* could be either conditional or unconditional. If the *jagir* was given with conditions attached to it, it meant that some form of public service was expected in return, such as the collection and maintenance of troops for the benefit of the kingdom. An assignment of land was usually made for life, and, on the death of the holder, the *jagir* would again revert to the State, though it was possible for the heir to renew it on the payment of a fee.

The English East India Company was given a *jagir* by Nawab Muhammad Ali of Arcot in the present Tamil Nadu State that was 190 km in length along the Bay of Bengal and 76 km in width inland. This went on to become the nucleus of the later Madras Presidency. Under the British the old *jagirdar* holdings were largely considered the properties of individual families, particularly in the area of Maharashtra. With Indian independence, legislative measures were taken to abolish the system of absentee ownership of land.

Jahangir (b. Aug. 31, 1569, Fatehpur Sikri, India; d. Oct. 28,

1627, en route to Lahore), Jehangir was Mughal emperor of India from 1605 to 1627.

Born Prince Salim, Jahangir was marked early for succession by his father, Akbar. Impatient for power, Jahangir revolted in 1599 while Akbar was engaged in the Deccan. On his deathbed, Akbar, confirmed Jahangir as his successor.

A heavy drinker and opium eater (until excess taught him comparative moderation), Jahangir encouraged Persian culture in Mughal India. He possessed a sensitivity to nature, acute perception of human character, and a fine artistic sensibility, which expressed itself in an unmatched patronage of painting.

After 1611 Jahangir accepted the influence of his Persian wife, Mehrunnisa (Noor Jahan), her father, Itimad-ud-Dawlah, and her brother Asaf Khan. Together with Prince Khurram, this clique dominated politics until 1622. Thereafter, Jahangir's declining years were darkened by a dispute between Noor Jahan and Prince Khurram, who rebelled openly between 1622 and 1625. In 1626 Jahangir was pressurized by Mahabat Khan, another rival of Noor Jahan's group. Jahangir died while travelling from Kashmir to Lahore.

Jahangir continued his father's traditions. A war with the Rajput principality of Mewar was ended in 1614 on generous terms. Campaigns against Ahmadnagar, initiated under Akbar's rule, were continued erratically, with Mughal arms and diplomacy often hampered by the able Habshi, Malik Ambar. In both 1617 and 1621, however, Prince Khurram (later Shah Jahan) concluded seemingly victorious agreements. Jahangir, like his father, was not an orthodox Sunni Muslim. He allowed, for example, the Jesuits to dispute publicly with Muslim *ulama* (theologians) and to make converts.

Jahannam, Islamic hell. Punishment in hell is graded and varied according to offences, and sinners are released only when God wills.

Jahiliyah, in Islam, period preceding the revelation of the Quran to the Prophet Muhammad. The term has a positive connotation only in literature; Muslims esteem pre-Islamic Arabic poetry for its precise and rich vocabulary, sophisticated metrical structures, and fully developed systems of rhyme and thematic sequence.

In Arabic the word means "ignorance", or "barbarism", and indicates a negative evaluation of pre-Islamic life and culture in Arabia as compared to the teachings and practices of Islam.

Jajau, Battle of (June 12, 1707), decisive encounter over the succession to the Mughal throne of India, following the death of the emperor Aurangzeb, fought at Jajau, a few kilometres south

of Agra on the Yamuna River. The crown passed to Aurangzeb's eldest surviving son, Bahadur Shah.

After Aurangzeb died on March 3, 1707, the contest was between Bahadur Shah, governor of Kabul in Afghanistan, and his brother, Azam Shah. Careful preparations and quick movements enabled Bahadur Shah to reach Agra on June 12 and to take charge of the imperial treasure. Both sides numbered more than 100,000 combatants, the exact numbers being uncertain, but Bahadur Shah was stronger in artillery. This advantage, coupled with the desertion of part of Azam Shah's support and a shortage of water in the intense heat, decided the day. Both Azam Shah and his son, Bidar Bakht, were killed.

Jamdani, type of figured muslin, the origins of *jamdani* are not clear, although it is mentioned in the Sanskrit literature of the Gupta period (fourth-sixth century AD). A striking feature of *jamdani* muslins is the patterns of Persian derivation. The fabric is usually a grey cotton, ornamented with brightly coloured cotton and gold and silver wire. In saris, the corners are woven in patterns taken from shawls. The field is decorated with bunches of flowers which resemble the jasmine, or with diagonally arranged circles. It is known, however, that in the Mughal period (1556-1707) the finest *jamdanis* were produced at Dhaka (then in the State of Bengal, now the capital of Bangladesh). The work was characterized by extremely elaborate designs. The weaving of *jamdanis* was introduced in Lucknow, Uttar Pradesh, under the *nawabs* of Awadh in the late eighteenth century and attained excellence. They required great skill in their manufacture, and were very expensive.

Jauhar, a rite of group self-immolation, it was performed by the women, young children and feeble dependants of a besieged fort or town, when it was felt that holding out against the enemy was no longer possible, and death appeared the only honourable way out of the impasse. The best known act of Jauhar recorded in Indian history is the one performed by Rani Padmini of Chitor (now Chittaur) in Rajasthan. The act of *jauhar* would be followed by the surviving fighting men of the encircled fort charging defiantly onto the battlefield one last time, embracing death in battle as befitting a warrior in an act known as *shaka*.

Jehad, jihad, religious duty imposed on Muslims to spread Islam by waging war, *Jehad* has come to denote any conflict waged for principle or belief and is often translated to mean "holy war". Modern Islam places special emphasis on waging war with one's inner self. It sanctions war with other nations only as a defensive

measure when the faith is in danger. Throughout Islamic history, wars against non-Muslims, even though with political overtones, were termed *jehads* to reflect their religious flavour. This was especially true in the eighteenth and nineteenth centuries in Muslim Africa south of Sahara, where religiopolitical conquests were seen as *jehads*, most notably the *jehad* of Usman dan Fodio, which established the Sokoto caliphate (1804) in what is now northern Nigeria.

Islam distinguishes four ways by which the duty *jehad* can be fulfilled: by the heart, the tongue, the hand, and the sword. The first consists in a spiritual purification of one's own heart by doing battle with the devil and overcoming his inducements to evil. The propagation of Islam through the tongue and hand is accomplished in large measure by supporting what is right and correcting what is wrong. The fourth way to fulfil one's duty is to wage war physically against unbelievers and enemies of the Islamic faith. Those who professed belief in a divine revelation—Christians and Jews in particular—were given special consideration. They could either embrace Islam or at least submit themselves to Islamic rule and pay a poll and land tax. If both options were rejected, *jehad* was declared.

Jibril, Jabrail, in Islam, is the archangel who acts as an intermediary between God and man and as bearer of revelation to the prophets, most notably, to Muhammad. In biblical literature Gabriel is the counterpart of Jibril.

Jinni, also called genie, it is in Arabic mythology a supernatural spirit below the level of angels and devils. They possess the bodily needs of human beings and can even be killed, but they are free from all physical restraints. *Jinn* delight in punishing humans for any harm done to them, intentionally or unintentionally, and are said to be responsible for many diseases and all kinds of accidents; however, those human beings knowing the proper magical procedure can exploit the *jinn* to their advantage. *Ghul* (treacherous spirits of changing shape), *ifrit* (diabolic, evil spirits), and *sila* (treacherous spirits of invariable form) constitute classes of *jinn*. *Jinn* are beings of flame or air who are capable of assuming human or animal form and are said to dwell in all conceivable inanimate objects—stones, trees, ruins—underneath the earth, in the air, and in fire.

Jizya, jizyah, was the head or poll tax that early Islamic rulers demanded from their non-Muslim subjects. The rate of taxation and methods of collection varied greatly from province to province

and were greatly influenced by local pre-Islamic customs. In theory the tax money was to be used for charitable purposes and the payment of salaries and pensions. In practice, however, the revenues derived from the *jizya* were deposited in the private treasuries of the rulers. The Ottomans usually used the proceeds of the *jizya* to pay their military expenses. Islamic law made a distinction between two categories of non-Muslim subjects—pagans and *dhimmis* ("protected peoples," or "peoples of the book"; that is, those peoples who based their religious beliefs on sacred texts, such as Christians, Jews, and Zoroastrians). The Muslim rulers tolerated the *dhimmis* and allowed them to practise their religion. In return for protection and as a mark of their submission, the *dhimmis* were required to pay a special poll tax known as the jizya.

Jnanadeva (b. 1275, Alandi, Yadavas, India; d. 1296, Alandi), Jnaneshvara, foremost of the Indian Maharashtrian mystical poets, author of the highly acclaimed *Jnaneshvari*, a commentary in Marathi verse on the Bhagavadgita ("The Lord's Song"), was a founder of the devotional school of mysticism known as Varakari ("Pilgrim"). His celebrated commentary, the *Jnaneshvari*, was written about 1290. He also wrote the *Amritanubhava*, a work on Upanishadic philosophy, and a number of devotional hymns. His devotional school is so called because of the emphasis it places on pilgrimages to the shrine of Vitthala (or Vithoba, a local manifestation of the Hindu god Vishnu) at Pandharpur. His celebrated commentary, the *Jnaneshvari*, was written about 1290. He also wrote the *Amritanubhava*, a work on Upanishadic philosophy, and a number of devotional hymns.

Jnanadeva and his two brothers, Nivrittinatha and Sopanadeva, and his sister, Muktabai, were highly respected as saints and poets, and all four voluntarily ended their lives when they were in their early twenties, believing that their work was completed. There is a heresay that they were excommunicated by their Brahmin caste-fellows and persecuted because they were the children of a *sannyasin*, or ascetic (their father, who had renounced the world without the consent of his wife, was asked by his guru to return to the life of a householder).

Jumah, Friday of the Muslim week and the special noon service on Friday that all adult, male, free Muslims are obliged to attend. The *jumah*, which replaces the usual noon ritual prayer (*salat az-zuhr*), must take place before a sizable around 40 number of Muslims in one central mosque in each locality.

K

Kabah, Kaaba, is the small shrine located near the centre of the Great Mosque in Mecca and considered by Muslims everywhere to be the most sacred spot on earth. The early history of the Kabah is not well known, but it is certain that in the period before the rise of Islam it was revered as a sacred sanctuary and was a site of pilgrimage. The Quran says of Abraham and Ishmael that they "raised the foundations" of the Kabah. The Kabah has been destroyed, damaged, and subsequently rebuilt several times. In 930 the Black Stone itself was carried away by the fanatics of the Qaramitah sect and held almost 20 years for ransom.

Located in the eastern corner of the Kabah is the Black Stone of Mecca, whose now-broken pieces are surrounded by a ring of stone and held together by a heavy silver band. According to popular legend, this stone was given to Adam on his expulsion from paradise in order to obtain forgiveness for his sins. Legend has it that the stone was originally white but has become black after absorbing the sins of the countless thousands of pilgrims who have kissed and touched it. Every Muslim who make the pilgrimage is required to walk around the Kabah seven times, during which process he kisses and touches the Black Stone. When the month of pilgrimages (Dhu al-Hijjah) is over, a ceremonial washing of the Kabah takes place; religious officials as well as pilgrims take part. The cube-shaped structure, constructed of grey stone and marble, is oriented so that its corners roughly correspond to the points of the compass. The interior contains nothing but three pillars supporting the roof and a number of suspended silver and gold lamps. During most of the year the Kabah is covered with an enormous cloth of black brocade, the *kiswah*.

Kabir (b. 1440, Varanasi, India; d. 1518, Maghar), Indian mystic and poet who attempted to unite, Hindu and Muslim thought and preached the essential unity of all religions and the essential equality of all men. He was a forerunner of Sikhism.

In the Kabirpanth and several other cults, as well as in Sikhism, the following elements predominate: one God is venerated; all religious writing is in the vernacular; the position of the guru (religious teacher) is central to the faith and greatly esteemed; and caste is completely rejected.

Even though the birth of Kabir (Arabic: "Great") remains, to this day, shrouded in mystery and legend. There is no doubt that his early life began as a Muşlim although he later became influenced

by a Hindu ascetic, Ramananda.

Kabir's verses in the Hindi language, with no thought to grammar or elegance, struck a responsive chord in the heart of the common man. His aim was communication. Some of his poetry was incorporated into the Adi Granth, the sacred book of the Sikhs. A book called *Bijak* ("Account Book"), composed of his verses and observations, was completed by a disciple about 1570. *The Kabir Book*, with versions by Robert Bly of 44 poems by Kabir, was published in 1977.

Kabir, instead of choosing the Hindu religion or Islam, took what seemed to him to be the best tenets of both and preached his own religion, called *sahaja-yoga* ("simple union"). He thus became the forerunner of a number of cults, of which Kabirpanth is the most important, as well as of a separate religion, Sikhism. From Hinduism he accepted the ideas of reincarnation, or transmigration, and the law of *karma*, but he rejected idolatry, asceticism, and the caste system. From Islam he accepted the idea of one God and the equality of man before God. The ideas of the Muslim mystics, called Sufis, also influenced Kabir greatly.

Kalam, the term is derived from the phrase *kalam* Allah (Arabic: "word of God"), which refers to the Quran, the sacred scripture of Islam. Those who practise *kalam* are known as *mutakallimun*.

Several schools of *kalam* speculative theology in Islam developed. The most significant was the Mutazilah, often described as the rationalists of Islam, who appeared in the eighth century. They believed in the autonomy of reason with regard to revelation and in the supremacy of reasoned (*aqli*) faith against traditional (*naqli*) faith. The Mutazilah championed the freedom of the human will, holding that it was against divine justice either to punish a good man or pardon an unrighteous one. The Ashariyah, a tenth-century school of *kalam*, was a mediation between the rationalization of the Mutazilah and the anthropomorphism of the traditionalists and represented the successful adaptation of Hellenistic philosophical reasoning to Muslim orthodox theology.

Kanauj. An ancient city on the east bank of the Ganges river, Kanauj first finds mention in the *Mahabharata* and is referred to in the works of Patanjali and Faxian as a center of brahmanical learning.

Control over Kanauj was contested by competing successor dynasties. As capital of the Pratiharas it was raided by Mahmud of Ghazni in 1018. Its ruler Jaichand Rathore was defeated by Mohammed Ghori in 1194. The city was more or less destroyed

during the war between Humayun and Sher Shah Sur in 1540 and never rebuilt to anything resembling its former glory.

The city gained its greatest prominence as the imperial capital of Harsha-Vardhana when it had a teeming population and numerous Hindu temples and Buddhist monasteries. Xuanzang stayed in and around Kanauj for seven years and lavished praise on the city.

Karbala, Battle of (Oct. 10, AD 680 [tenth of Muharram AH 61]), brief military engagement in which Husain ibn Ali, grandson of the Prophet Muhammad and pretender to the caliphate, was defeated and killed by an army sent by the Umayyad caliph Yazid I. Shia Muslims the followers of Hussain, observe the tenth of Muharram as a day of public mourning; and, among the Iranians especially, as well as in Karbala, passion plays are enacted, representing the misfortunes of the family of Ali. The tomb of the decapitated martyr Husain at Karbala is the holiest place in the world to the Shia Muslims.

Karnal, Battle of, (Feb. 24, 1739), this battle was fought between the forces of Nadir Shah, an Iranian adventurer, and Muhammad Shah, the Mughal emperor of India, at Karnal, 110 km north of Delhi. The Mughals suffered a decisive defeat and the Mughal empire never recovered from this blow to its prestige.

Nadir Shah began his invasion by pursuing fugitives from Kandahar to Mughal-held Kabul (both now in Afghanistan). Divided counsels prevented a Mughal stand until Nadir Shah reached Karnal. Jealousy and rashness led to the Indian defeat, and the emperor was besieged in his entrenched camp. Nadir Shah marched to Delhi and massacred its inhabitants on March 11. He left Delhi on May 5 with plunder, including the famous Peacock Throne of Shah Jahan.

Kasb (Arabic: "acquisition"), doctrine in Islam it was adopted by the theologian al-Ashari as a mean between predestination and free will. According to al-Ashari, all actions, good and evil, are originated by God, but they are "acquired" (*maksub*, whence *kasb*) by men.

Because of its limiting of man's scope and its emphasis on God's omnipotence, the *kasb* doctrine was regarded by many Muslim theologians as being indistinguishable from pure predetermination. Despite the efforts of al-Ashari and his followers (Ashariyah) to clarify *kasb*, it remained one of the most obscure theories in Islamic theology, as the proverb *adaqq min kasb al-Ashari* ("more subtle than the *kasb* of al-Ashari") indicates.

Al-Ashari chose the term *kasb* to avoid attributing *khalq* (creation) to anyone but God. His main concern was maintaining God's omnipotence while allowing men a degree of responsibility for their actions. Al-Ashari rejected the assertion of the Mutazilah theological school, of which he had been a member, that man has the power to will an act or its opposite. He maintained rather that man has the power to will only the act, not the opposite. Man does not initiate anything; he merely acquires what God has created. Thus man's responsibility comes from his decision as to which actions he should acquire.

Kashf (Arabic: "uncovering", "revelation"), stands in Sufism for the privileged inner knowledge that mystics acquire through personal experience and direct vision of God. The truths revealed through *kashf* can be transmitted to those who have shared the same experience.

Khadijah (d. 619, Mecca, Arabia [now Saudi Arabia]), first wife of the Prophet Muhammad (the founder of Islam), whom she met when she was the widow of a wealthy merchant and had become prosperous in the management of her own commercial dealings. She gave Muhammad support and encouragement when he received his first revelations and remained loyal to him when many prominent Meccans began to oppose him. Muhammad took no other wives as long as she lived.

Khalji, Ala-ud-Din, and The Khalji Dynasty (1290-1320), second ruling family of the Muslim sultanate of Delhi, it was of Turkish origin, though the Khalji tribe had long been settled in Afghanistan. Its three kings were noted for their faithlessness, their ferocity, and their infiltration of the Hindu kingdoms of the south.

With the title of Ala-ud-Din Khalji, Juna Khan reigned for 20 years. He captured Ranthambhor (1301) and Chitor, now called Chittaur or Chittaurgarh, (1303), conquered Malwa (1305), and annexed the rich Hindu kingdom of Gujarat. He also repelled Mongol raids. Ala-ud-Din's lieutenant, Malik Naib, was sent on a plundering expedition to the south in 1308, which led to the capture of Warangal, the overthrow of the Hoysala dynasty south of the Krishna River, and the occupation of Madura (now Madurai) in the extreme south. Malik Naib returned to Delhi in 1311, laden with spoils. Thereafter, the fortunes of Ala-ud-Din and the dynasty declined.

The first Khalji sultan, Jalal-ud-Din Firuz Khalji, was established by a noble faction on the collapse of the last feeble Slave king, Kay-Qubadh. Jalal-ud-Din was already elderly, and for some time he

was so unpopular, because his tribe was thought to be Afghan, that he did not dare enter the capital. His son-in-law, Juna Khan, led an expedition into the Hindu Deccan, captured Ellichpur and its treasure, and returned to murder his father-in-law in 1296.

Ala-ud-Din Khalji died in early 1316. Malik Naib's attempted usurpation ended with his own death. The last Khalji, Qutb-ud-Din Mubarak Shah, was murdered in 1320 by his chief minister, Khusraw Khan, who was, in turn, replaced by Ghiyas-ud-Din Tughluq, the first ruler of the Tughluq dynasty.

Khalsa, ("the Pure"), dominant order of Sikhism, the Khalsa brotherhood was founded as a militant fraternity by Guru Gobind Singh in Anandpur (in Punjab) in 1699, when the Sikhs were severely persecuted under the Mughals. Within a few days some 80,000 members were initiated into the new order, and it soon assumed leadership within Sikhism. Sikhs who did not join the order and remained clean-shaven became known as Sahajdharis ("Those Who Are Slow to Adopt"); the division between the Khalsa and the Sahajdhari has continued to the present day.

Most Sikh boys and girls undergo initiation into the Khalsa upon reaching puberty. The ceremony, called *pahul* ("baptism"), is conducted by five members of the Khalsa, who mix sweets in water with a double-edged dagger while reciting hymns. The initiates drink the preparation from the same cup, signifying the breakdown of caste differences. Boys are given the surname Singh ("Lion"), girls the surname Kaur ("Lioness").

The male initiates must agree to wear the five K's, which are the emblem of the Khalsa; *kesha* (uncut hair and beard), *kangha* (comb), *kaccha* (short trousers), *kara* (steel bracelet), and *kirpan* (double-edged dagger). In addition, they vow not to use tobacco or liquor, to eat only *jhatka* meat (from an animal killed with one blow), and not to commit adultery.

Khalsa Sangat. The, congregation of the Sikhs, usually called the *Sadh-sangat* ("Congregation of Holy Men") it is invested with sanctity. The *sangat* in each gurdwara elects its own governing body, and decisions are taken by vote. As a rule women do not participate in the deliberations. The Shiromani Gurdwara Prabandhak Committee (SGPC) at Amritsar is the general governing body of Sikhism.

Khalsas, who do not believe that the line of Gurus ended with Gobind Singh, have continued the tradition of having a living guru. Among these, the Bandai Khalsa (followers of Banda Bahadur) are now extinct, but the Namdharis and Nirankaris worship living gurus.

The first dissenters from the mainstream of Sikhism—known as the *Udasis*—were followers of Nanak's elder son, Shri Chand. The order inclined towards asceticism and later furnished priests (*mahants*) for gurdwaras. They were ousted from control by the SGPC in 1925. Followers of Ram Rai, who was passed over by his father, Har Rai (seventh Guru), in favour of a younger son, Hari Krishen (eighth Guru), broke away to become Ram Raiyas. They have their headquarters in Dehra Dun, Uttaranchal State.

Kharaj, special Islamic fiscal imposition demanded from recent converts to Islam in the seventh and eighth centuries, the concept of *kharaj* is closely linked to changes in the status of non-Muslims and of recent converts to Islam in newly conquered Islamic territories.

The indigenous Jewish, Christian, or Zoroastrian populations of these territories were permitted either to convert to Islam or to maintain their previous religious affiliations. Those individuals who preferred not to convert were required to pay a special tribute, usually in the form of a poll tax or head tax known as the *jizya*. But those who chose to convert, in theory, would be placed on an equal fiscal footing with other Muslims. In Khorasan, the northeastern province of Iran, the collection of the *kharaj* was one of the grievances that led to Abu Muslim's revolt in 747, which precipitated the downfall of the Umayyad caliphate. During the early years of the succeeding Abbasid caliphate, the collection of the *kharaj* fell into disuse.

Khidr, Al- (Arabic, contraction of al-Khadir, "the Green One"), a legendary Islamic figure endowed with immortal life who became a popular saint, especially among sailors and Sufis (Muslim mystics).

In India and Pakistan, Khidr is identified with a water deity (Khwadja Khidr) specializing in the protection of mariners and river travellers; and, among the Sufis, he is associated with their founders, who were often endowed with holiness and sainthood.

The cycle of myths and stories surrounding al-Khidr originated in a vague narrative in the Quran (18:60-82) that describes the long and arduous journey of Musa (Moses) and his servant to the "meeting of the two seas". In the course of their travels, they lose a fish they had taken with them; a man of God appears, offering to help them in their search for the fish but performs seemingly senseless deeds along the way—he sinks a boat, kills a young man, then restores a wall in a city hostile to them. Musa questions what the man has done and receives a satisfactory explanation for

everything but by questioning, Musa forfeits the man's patronage. According to Arab commentators the "man of God" Khidr, turned green as he dived into the spring of life, but variant interpretations identify Khidr with the vegetable world.

Khitan, in Islam, means circumcision of the male. According to Muslim traditions (*hadith) khitan* is recognised as a pre-Islamic rite customary among the Arabs and it is placed in the same category as the trimming of moustaches, the cutting of nails, and the cleaning of teeth with a toothpick. Among the followers of the religion, *khitan* far outweighs the importance accorded to it by the legalists even though particulars vary from one Muslim country to another, but everywhere *khitan* is a major and celebrated rite.

However, the Shafiyah school prescribes it for both males and females as obligatory (*wajib*), while the Malikiyah school allows that it is meritorious and recommended (*sunnah*) but not essential. Nor is there consensus regarding the age at which *khitan* should be performed: some recommend the seventh day after birth, some forbid it before the age of 10, other simply require it before adulthood.

Khusru/Khusrav, Amir Abul Hasan Yaminuddin (1253-1325). Born in Delhi as the younger son of a Turkish migrant to India, Amir Khusru grew up to be a prolific writer and the most famous Indian poet of his era. He was an intimate of the Muslim nobility and also a disciple of the revered Sufi, Nizamuddin Auliya; his poetry is infused with mysticism and humanism. Amir Khusru exemplified the best of cultural synthesis between Hindu and Muslim, Indian and Turk or Persian, that was beginning in his lifetime. Nearly one hundred prose works on various subjects are credited to him as well as about half a million verses of historical, mystic, and romantic import.

As a court poet and librarian, he enjoyed the patronage of six rulers of the Khalji and Tughlaq dynasties. His writings, including letters, poems, and other documents, are treated by historians as primary source material on the military, political, and social conditions prevailing in the Delhi Sultanate. Writing mainly in Persian, he also contributed to the newly developing literature of Urdu and Hindi.

Amir Khusru was also a musician. He is credited with the invention of new musical instruments and *Ragas* in the classical tradition of Indian music.

Khutbah, khutba, in Islam, is the sermon, delivered especially at a Friday service, at the two major Islamic festivals (Ids), at

celebrations of saintly birthdays (*mawlids*), and on extraordinary occasions.

The *khutbah* probably derived, from the pronouncements of the *khatib*, a prominent tribal spokesman of pre-Islamic Arabia. The *khatib* expressed himself in beautiful prose that extolled the nobility and achievements of his tribesmen and denigrated the weakness of the tribe's enemies. Even Muhammad presented himself as a *khatib* after taking Mecca in AD 630. The first four caliphs, the Umayyad caliphs, and the Umayyad provincial governors all delivered *khutbahs* in their respective areas, though the content of the speeches was no longer strictly exhortatory but dealt with practical questions of government and on political problems and, on occasion, even included direct orders. Under the Abbasids, the caliphs themselves no longer preached but assigned the function of *khatib* to the religious judges (*qazis*). The pointed insistence of the Abbasids on clearing Islam of the secularism of the Umayyads probably helped strengthen the religious aspect of the *khutbah*.

Khwandamir, Ghiyas Ad-din Muhammad (b. c. 1475, Herat, Khorasan [now in Afghanistan]; d. 1534/37, buried in Delhi, India), Khondamir, Persian historian, one of the greatest historians of his time. A prolific writer, Khwandamir's most outstanding works are *Khulasat al-Akhbar* ("The Perfection of the Narratives"), written in 1499-1500 for the Timurid minister and author Mir Ali Shir Navai; *Habib al-Siyar* ("The Friend of Biographies"), a general history finished in 1524, the most valuable sections of which deal with the reigns of Sutlan Husayn Baykara and Shah Esmail I Safavi; the seventh and final volume of the history *Rowdat al-Safa* ("The Garden of Purity") of his grandfather, Mirkhwand; and the *Humayunnama* ("The Book of Humayun"), in which he describes the buildings and institutions of the great Mughal Empire.

Khwandamir was an ambassador to the Uzbek ruler Muhammad Shaybani when the latter captured the city of Herat in 1507. He also witnessed the Iranian monarch Shah Esmail I Safavi take the city and defeat the Uzbek ruler in 1510. Khwandamir seems to have settled in Herat until his departure for India in 1528. Reaching Agra, he entered the service of Babur, heir to the Timurid tradition and the first of the great Mughal rulers of India, and accompanied him on various missions. After Babur's death the historian served his son, Humayun. Returning from a march on Gujarat, Khwandamir fell ill and died.

Kishangarh Painting, eighteenth-century school of the Rajasthani style of Indian painting that arose in the Princely State of Kishangarh (central Rajasthan State), it is clearly distinguished by its individualistic facial type and its religious intensity marked by pointed noses and chins, deeply curved eyes, and serpentine locks of hair.

The brilliant series of paintings on the Radha-Krishna theme were largely due to the inspiration of Raja Savant Singh (reigned 1748-1757). He was a poet, who wrote under the name of Nagari Das, as well as a devout member of the Vallabhacharya sect, which worships the lord in his appearance on Earth as Krishna, the divine lover. Savant Singh fell in love with a singer in the employ of his stepmother called Bani Thani ("Lady of Fashion"), and it is speculated that her features may have been the model for the Kishangarh facial type. Nihal Chand was the master artist largely responsible for transmitting the romantic and religious passions of his patron into new and fresh visual images.

Kiswah, black brocade cloth that covers the most sacred shrine of Islam, the Kabah in Mecca. A new *kiswah* is made in Egypt every year and carried to Mecca by pilgrims. On it is embroidered in gold the Muslim profession of faith (*shahadah*) and a gold band of ornamental calligraphy carrying Quranic verses.

Koh-i-Nur. The diamond which was originally acquired by the Mughal Emperor Shah Jahan from the Golconda mines in the Deccan, formed a prominent part of his treasure. When the Persian adventurer, Nadir Shah, plundered Delhi in 1739, he took the Koh-i-Nur for himself along with the equally famous Peacock Throne and other valuables from the Mughal court. Nadir Shah was assassinated in 1747, and the new ruler of his domain, Ahmad Shah Abdali, obtained the Koh-i-Nur. Abdali's grandson Shah Shuja and his wife Wafa Begum had it in their possession when forced out of Kabul much later. They gave it to the Sikh ruler Ranjit Singh in 1813 when seeking sanctuary in the Punjab.

The British defeated the Sikh armies after Ranjit Singh's death, deposed his young son, and annexed the Punjab in 1849. They took the Koh-i-Nur from Lahore and presented it to Queen Victoria. Since that time it has been the principal jewel in the crown of the British Queen. Perhaps the most brilliant diamond known in the world the Koh-i-Nur or "Mountain of Light" had a colorful history embedded in legend and superstition before it was moved to London.

L

Lingayat, sect emerged in Karnataka during the twelfth century under the leadership of Basavaraja and the patronage of the reigning Chalukya King. They were probably influenced by Buddhist, Islamic, and Jain thinking and had characteristics of a reform movement in the Bhakti tradition. One effect of the spread of the Lingayat faith was the ousting of Jainism from Karnataka. The Lingayats were so named for their devotional worship of Shiva in the *lingam,* or phallic form.

Lodi Dynasty (1451-1526), last ruling family of the Delhi sultanate of India, this dynasty was of Afghan origin.

The first Lodi ruler was Bahlul Lodi (reigned 1451-1489). He was the most powerful of the Punjab chiefs. He replaced the last king of the Sayyid dynasty in 1451. Bahlul was a vigorous leader, holding together a loose confederacy of Afghan and Turkish chiefs with his strong personality. Starting with only the control of the region adjacent to Delhi, Bahlul extended the effective boundaries of his empire to the borders of Bengal.

Bahlul's second son, Sikandar (reigned 1489-1517), continued his father's expansion policy. He gained control of Bihar and founded the modern city of Agra on the site known as Sikandarabad. His reign was clouded only by a reputation for religious bigotry.

Sikandar's eldest son, Ibrahim (reigned 1517-1526), tried to strengthen the royal authority. His harshness built up discontent, which led the governor of the Punjab, Dawlat Khan Lodi, to invite the Mughal ruler of Kabul, Babur, to invade India. Ibrahim was killed at the First Battle of Panipat (April 21, 1526) and the loose aristocratic confederacy of the Lodis dissolved.

M

Madarsah, madrasah, Turkish medrese, in Islam, an institution of higher education, the *madarsah* functioned until the twentieth century as a theological seminary and law school, with a curriculum centred on the teachings of the Quran. In addition to Islamic theology and law, Arabic grammar and literature, mathematics, logic, and, in some cases, natural sciences were studied in *madarsahs.* Tuition was free, and food, lodging, and medical care were provided as well. Madarsah flourished in Baghdad, Mosul, and most other Muslim cities.

In India, the *madarsahs* started in the Delhi Sultanate era in the twelfth century AD, but the better known ones appeared only later in the Mughal period. Shah Abdur Rahim, the father of the scholar Shah Waliullah established *Madarsa-i Rahimia* in Delhi, one of the first formal institutions, in the late seventeenth century. In Lucknow, Mulla Nizamuddin Sihalvi, who established the *Madarsa-i Firangi Mahal* in the early eighteenth century, formulated the *Darse-Nizami*, a curriculum that is followed in many *madarsahs* of the subcontinent. In 1867 the *Madrsa-i Darul Uloom* was established at Deoband in Uttar Pradesh by Muhammad Abid Husayn and others; it is said to be one of the world's best schools of Islamic theology.

Mahdi, in Islamic eschatology, it is messianic deliverer who will fill the Earth with justice and equity, restore true religion, and usher in a short golden age lasting seven, eight, or nine years before the end of the world. While many orthodox Sunni theologians accordingly question Mahdist beliefs, such beliefs form a necessary part of the Shia doctrine.

North Africa in particular has seen a number of self-styled *mahdis,* most important of these being Ubayd Allah, founder of the Fatimid dynasty (909); Muhammad ibn Tumart, founder of the Almohad movement in Morocco in the twelfth century; and Muhammad Ahmad, the *mahdi* of the Sudan who, in 1881, revolted against the Egyptian administration.

Mahmud, Sultan of Ghazni (968-1030), a key figure in the history of Muslim expansion into India. Mahmud, warrior leader of a principality in eastern Afghanistan, hammered at a loose Rajput confederacy by attacking Peshawer in 1001, Punjab in 1004, and then executing a series of brilliant raids on temple cities: Kangra in 1009, Lahore in 1015, Mathura in 1018, Kanauj in 1019, Gwalior in 1022, and most daringly of all, Somnath in 1025. Mahmud's motive was plunder of the legendary wealth of India so as to finance his politico-military ambitions in Central Asia; he carried away Indian craftsmen to beautify his home city of Ghazni. A secondary but highlighted motive was iconoclastic zeal in destroying "infidels" and their places of worship so that Mahmud could be acclaimed by other Muslims as "al-ghazi," or God's warrior.

Mahmud's success had profound results. The Punjab was annexed to Ghazni and became the base of sustained Muslim-Turk expansion in India later. Many brahmans retreated to nurse images of Muslim rapine and brutality against Hindus that live on to the present day and nourish communal conflict.

In the seventh century C.E., when the Arabs embraced Islam,

the Indian (Hindu-Buddhist), cultural and political frontier extended into the Afghan-Iran plateau. Five hundred years of Arab-Turk attacks over stubborn resistance pushed that frontier east and south in stages: the battle for Sindh from 636-713; the battle for Afghanistan from 643-870; the struggle for Punjab from 870-1030; the advance through the Indo-Gangetic plain from 1175-1206.

Maktab, also called Kuttab, Muslim elementary school where, until the twentieth century, boys were instructed in Quran recitation, reading, writing, and grammar, *maktabs*, were the only means of mass education. During the twentieth century, government-supported primary schools have tended to supplant the *maktab* in Muslim countries.

Malikiyah, Madhhab Malik, in Islam, one of the four Sunni schools of law, formerly the ancient school of Medina was founded in the eighth century and is based on the teachings of the *imam*.

The Malikiyah stressed local Medines community practice (*sunna*), preferring traditional opinions (*ray*) and analogical reasoning (*qiyas*) to a strict reliance on *hadith* (traditions concerning the Prophet's life and utterance) as a basis for legal judgement. *Hadith*, however, was always applied, though arbitrarily. The Maliki school currently prevails throughout northern and western Africa, in Sudan, and in some of the Persian Gulf States.

Manohar (1580-1620), leading miniaturist of the Mughal school of painting in India, he is specially noted for his outstanding manuscript illustrations, portraits, and a few animal studies.

Manohar's work spanned the reigns of the emperors Akbar and Jahangir and primarily depicts the richness of Mughal court life and etiquette. He was acquainted with.Western painting and incorporated small sections in his earlier work. The splendid picture depicting Jahangir in the hall of private audience when encamped at the city of Ajmer is one of his great works (Victoria and Albert Museum, London). There is some speculation that he later entered the atelier of Prince Dara Shikoh, the son of the emperor Shah Jahan (reigned 1628-1658).

Mansabdari System, the backbone of the Mughal Empire, it was created by Akbar in the mid-sixteenth century as a graded imperial service whose higher members were appointed by him and called *mansabdars*. They were remunerated in cash, not in *igtas* or land grants, as was the case in the Delhi Sultanate. Mansabdars were obliged to serve in whatever place and capacity the Emperor ordered, and to provide and maintain cavalry and foot soldiers in numbers graduated by multiples of ten according to their rank.

While the mansabdari system represented an advance over preceding military rapacity, it did not produce the administrative ethos or capability appropriate to a modern state.

The *Mansabdari* system suffered from certain institutional disabilities, some of which were common to all bureaucratic organizations and many of which were unique to itself. These surfaced in the mid-seventeenth century—when the Mughal Empire was at its height—and contributed to its administrative and economic decline over the following hundred years. The main drawbacks of the mansabdari system were: the personal focus of loyalty to the Emperor or a possible successor rather than the state; the lack of objective or uniform standards of recruitment and performance; the widening gap between paper rank, remuneration, and actual number of troops maintained for service, which led to corruption and military decline; the gradual substitution of cash salaries by *jagirs* or grants of revenue from lands; and the clash between a natural hereditary tendency among the nobility and the Emperor's right to resume the title and property of a deceased official and make a fresh appointment.

The Mughal nobility of high ranking mansabdars or Amirs always included Indian-born Muslims as well as those from Afghanistan, Iran, and Turkestan, and Hindus, especially Rajputs, who were generally confirmed in their hereditary chieftainships. Mansabdars acted as military commanders, administrators, and financial officials as need, ability, and the Emperor decreed. Their levels of efficiency and compassion inevitably varied with their perceptions of the Emperor's wishes.

The effects of these institutional disabilities were limited as long as the Empire was expanding and the Emperors themselves were men of exceptional ability capable of holding the system together. But mansabdars were always factionalized and liable to support rival contenders to the throne, notably in the fratricidal war of succession in 1657-1658. The nobility did not act as a unifying force in the court wrangles of the eighteenth century. More important, they did not develop as a true aristocratic class identifying with the land and the people they controlled. Instead of acting as long term nurturers and investors, mansabdars, by the very conditions of their service, tended to behave as short-term extractors of revenue notable for their conspicuous expenditure. They became an additional burden on the cultivator.

Mansur, also called Ustad Mansur, a leading member of the seventeenth-century Jahangir studio of Mughal painters; he is well

known for his animal and bird studies. Mansur made many studies of natural life under the direct orders of his patron, who was passionately fond of recording the rare specimens that were brought before him. A turkey cock painted about 1612 (Victoria and Albert Museum, London) is attributed to Mansur and marks that bird's first appearance in India. Similarly, while on a trip to the Kashmir Valley, Jahangir ordered Mansur to paint as many varieties of local flowers as possible, stating in his memoirs that the number depicted exceeded 100. The emperor Jahangir honoured him with the title Nadir-ul-Asr ("Wonder of the Age"), and in his memoirs Jahangir praises Mansur as "unique in his generation" in the art of drawing. Mansur was primarily a natural history painter who avoided personal expression in his careful studies.

Maratha, Mahratta, or Mahratti, a major people of India, known in history as yeoman warriors and champions of Hinduism, flourished in the State of Maharashtra, the Marathi-speaking region that extends from Mumbai (formerly Bombay) to Goa along the west coast of India and inland about 160 km east of Nagpur.

The Maratha group of castes is a largely rural class of peasant cultivators, landowners, and soldiers. Some Maratha and Kunbi have, at times, claimed Kshatriya (the warrior and ruling class) standing and supported their claims to this rank by reference to clan names and genealogies linking themselves with epic heroes, Rajput clans of the north, or historic dynasties of the early medieval period. The Maratha and Kunbi group of castes is divided into sub-regional groupings of coast, western hills, and Deccan plains, among which there is little intermarriage. Within each subregion, clans of these castes are classed in social circles of decreasing rank. A maximal circle of 96 clans is said to include all true Maratha, but the lists of these 96 clans are highly varied and disputed.

The term Maratha is used in three overlapping senses: within the Marathi-speaking region it refers to the single dominant Maratha caste or to the group of Maratha and Kunbi castes; outside Maharashtra, the term often loosely designates the entire regional population speaking the Marathi language, numbering approximately 65,000,000; and, used historically, the term denotes the regional kingdom founded by the Maratha leader Shivaji in the seventeenth century and expanded by his successors of many castes in the eighteenth century.

Masnavi, poem consisting of a series of such couplets, *Masnavi* was the preferred genre for all descriptive and narrative purposes. *Masnavi* became a favourite poetical form of the Persians and of

the cultures they influenced. The *masnavi* enabled the poet to develop the thread of a tale through thousands of verses. The *masnavi* usually begins with a praise of God, and this strikes the keynote of the poem.

The more famous *masnavis* are by later poets of Delhi and Lucknow, such as Mir, Mir Hasan, Daya Shankar Nasim, and Mirza Shawq. The topics of descriptive *masnavis* range from mundane events of life, hunting trips of kings, and the vagaries of nature's seasons to autobiographical discourses. Narrative *masnavis* are considerably longer, running into hundreds of couplets. In the Deccan several poets wrote abridged versions of Persian *masnavis*, but many others wrote original compositions utilizing Indian romances as well as the better known Persian and Arabic ones. Despite their length, these narratives gained much popularity and, at least in northern India, were often read in public places, in much the same way as storytellers told stories. The *masnavi* form was also used by some of the Hindi Sufi poets.

Epic poetry was unknown to the Arabs, who were averse to fiction, whether it was expressed in poetry or in prose. The development of epic poetry was thus hindered, just as was the creation of novels or short stories.

Maturidiyah, named after its founder Abu Mansur Muhammad al-Maturidi (d. 944), the Maturidi school is characterized by its reliance on the Quran without reasoning or free interpretation. The later Maturidiyah, however, acknowledged the possibility of fresh problems for which there was no precedent in either the Quran or *hadith* (accounts of sayings of the Prophet Muhammad), and modified this rigid rule, allowing for rational inferences when necessary.

Its members argued that since Muhammad himself had not used reason in this respect, it is an innovation (*bidah*) to do so, and every innovation is a heresy according to a well-known prophetic saying.

Mawlid, mawlud, or milad, in Islam, it is the birthday of the Prophet Muhammad (Mawlid an-Nabi).

Sunni Muslims, who constitute the major branch of Islam, regard a *mawlid* celebration held in 1207 as the first *mawlid* festival. That occasion was organized by Muzaffar ad-Din Gokburi, brother-in-law of the Egyptian sultan Saladin, at Irbil, near Mosul (Iraq). It closely parallels the modern *mawlid* in form. The *mawlid* festival quickly spread throughout the Muslim world, partly because of a contemporary corresponding enthusiasm for Sufism (Islamic

mysticism), which allowed Islam to become a personal experience. Even in Arabia, where the Prophet's birthplace and tomb had been simply the sites of pious but not required pilgrimage, the *mawlid* celebrations took hold. Many Muslim theologians could not accept the new festivities, branding them *bidahs*, innovations possibly leading into sin. The *mawlid*, indeed, betrayed a Christian influence; Christians in Muslim lands observed Christmas in similar ways, and Muslims often participated in the celebration. Modern fundamentalist Muslims such as the Wahhabi still view the *mawlid* festivities as idolatrous. *Mawlids*, however, continue to be celebrated and have been extended to popular saints and the founders of Sufi brotherhoods. The *mawlid* poems, which relate Muhammad's life and virtues, are also widely popular outside the times of regular feasts. *Mawlids* are also recited in commemoration of deceased relatives.

Muhammad's birthday, arbitrarily fixed by tradition as the twelfth day of the month of Rabii, the day of Muhammad's death, was not celebrated by the masses of Muslim faithful until about the thirteenth century. At the end of the eleventh century in Egypt, the ruling Shia Fatimids (descendants of Ali, the fourth caliph, through his wife Fatimah, Muhammad's daughter) observed four *mawlids*, those of Muhammad, Ali, Fatimah, and the ruling caliph. The festivals, however, were simple processions of court officials, held in daylight hours, that culminated in the recitation of three sermons (*khutabhs*) in the presence of the caliph.

Mecca, city in western Saudi Arabia, located in the Sirat Mountains, inland from the Red Sea coast, it is the holiest of Muslim cities. Muhammad, the founder of Islam, was born in Mecca, and it is towards this religious centre that Muslims turn five times daily in prayer. All devout Muslims attempt a pilgrimage, or *hajj*, to Mecca at least once in their lifetime. Because it is sacred, only Muslims are allowed to enter the city.

Ancient Mecca was an oasis on the old caravan trade route that linked the Mediterranean world with South Arabia, East Africa, and South Asia. The town was located about midway between Marib in the south and Petra in the north, and, by Roman and Byzantine times, it developed gradually into an important trade and religious centre. It was known to Ptolemy as Macoraba.

According to Islamic tradition, Abraham and Ishmael, his son by Hagar, built the Kabah as the house of God. The central point of pilgrimage in Mecca before the advent of Islam in the seventh century, was the cube-shaped stone building which has been

destroyed and rebuilt several times. During biblical times, the city was ruled by a series of Yemeni tribes. Under the Quraish, it became a type of city-state, with strong commercial links to the rest of Arabia, Ethiopia, and Europe. Mecca became a place for trade, for pilgrimage, and for poetry festivals.

The city gained its religious importance with the birth of Muhammad in about AD 570. The Prophet was forced to flee from Mecca in 622, but he returned eight years la'er and took control of the city. He purged Mecca of idols, declared it a centre of Muslim pilgrimage, and dedicated it to Allah. Since then, the city has remained the major religious centre of Islam. As the ancient caravan route fell into decline, Mecca lost its commercial significance and has since lived mainly on the annual pilgrimages and the gifts of Muslim rulers.

In the twentieth century the city has undergone vast improvements. The area around the religious shrines has been cleared, the mosque has been enlarged, housing and sanitation have been improved, and transportation facilities have been enhanced. As a result, Mecca can accommodate the continually increasing number of pilgrims. The city has an area of about 26 sq km.

Mecca remained virtually independent, although it acknowledged the power of Damascus and later of the Abbasid caliphate of Baghdad, Iraq. In 1269 it came under the control of the Egyptian Mamluk sultans. In 1517 dominion over the holy city passed to the Ottoman Turks in Constantinople (now Istanbul). The local city rulers were chosen from the *sharifs*, or descendants of Muhammad, who retained a stronghold on the surrounding area. With the fall of Turkish power after World War I, control of Mecca was contested between the *sharifs* and the Al Saud (the Wahhabis) of central Arabia. King Ibn Saud entered the city in 1925, and it became part of the Kingdom of Saudi Arabia.

Under the Al Saud, a puritanical moral code and law and order were enforced, and the facilities for pilgrims were improved.

Medina, al-Madinah al-Munawwarah (The Luminous City), or Madinat Rasul Allah (City of the Messenger of God [Muhammad]), ancient Yathrib is a city located in the Hejaz region of western Saudi Arabia, about 137 km inland from the Red Sea and 401 km from Mecca by road. Medina is celebrated as the place from which Muhammad conquered all of Arabia after his flight from Mecca (AD 622), and a pilgrimage is made to his tomb in the city's chief mosque. Only Muslims are allowed to enter the city.

It is known that there were Jewish settlers there in pre-Christian times. But the main influx of Jews would seem to have taken place as the result of their expulsion from Palestine by the Roman emperor Hadrian in about AD 135. It is probable that the Arab tribes of Aws and Khazraj were then in occupation of the oasis; but the Jews were the dominant factor in the population and development of the area by 400.

In that year Abi-kariba Asad, the Sabaean king of Yemen, visited the colony and imbibed the lore and teaching of the Jewish rabbis with the result that he adopted the religion of the Jews and made it the State religion of Yemen on his return, in supersession of the local paganism. The Yemeni Jews, who in 1949 emigrated to Israel, are mostly descendants of the then converted Arabs. In end-September 622, the arrival of the Prophet Muhammad at Medina, in flight from Mecca, introduced a new chapter into the history of the oasis. This flight, known as the *hijrah* (commonly transliterated *hegira*), marks the beginning of the Muslim calendar. Soon thereafter, the Jews, at first treated with indulgence, were driven out of all their settlements in Hejaz. Medina became the administrative capital of the steadily expanding Islamic State, a position it maintained until 661, when it was superseded by Damascus, the capital of the Umayyad caliphs.

The Turks, following their conquest of Egypt, held Medina after 1517 with a firmer hand, but their rule weakened and was almost nominal long before the Wahhabis, an Islamic puritanical group, first took the city in 1804. A Turko-Egyptian force retook it in 1812, and the Turks remained in effective control until the revival of the Wahhabi movement under Ibn Saud after 1912. Between 1904 and 1908 the Turks built the Hejaz railroad to Medina from Damascus in an attempt at strengthening the empire and ensuring Ottoman control over the *hajj*, the obligatory Muslim pilgrimage to the nearby holy city of Mecca. Turkish rule ceased during World War I, when Husain ibn Ali, the *sharif* of Mecca, revolted and put the railroad out of commission, with the assistance of the British officer T.E. Lawrence ("Lawrence of Arabia"). Husain later came into conflict with Ibn Saud, and in 1925 the city fell to the Saud dynasty.

Medina, Constitution of, document based upon two agreements concluded between the clans of Medina and the Prophet Muhammad soon after the Hegira, or emigration to Medina in AD 622. The agreements also regulated the relations of the Muslims with the Jews of Medina. The agreements established the *muhajirun*, that is, the early Muslims who followed Muhammad, on par with

the eight clans of Medina (called the *ansar*, or "helpers"); collectively, the nine tribes formed the first Muslim community (*umma*).

Mehar, the sum of money paid by a man to his bride at the time of marriage (*nikah*), it is a compulsory feature in an Islamic marriage, and is enforceable by law. The amount to be paid, however, is determined by the economic standing of the groom. A woman has complete control over her *mehar;* it is considered her personal property.

Mihrab, a prayer niche in the *qibla* wall (facing Mecca) of a mosque; *mihrabs* vary in size but are usually ornately decorated. The *mihrab* originated in the reign of the Umayyad prince al-Walid I (705-715), during which time the famous mosques at Medina, Jerusalem, and Damascus were built.

Mikal, Mikail, in Islam is the archangel who was so shocked at the sight of hell when it was created that he never laughed again. He is also remembered as aiding the Muslims to their first significant military victory in Arabia in 624. In biblical literature Michael is the counterpart of Mikal. In Muslim legend, Mikal and Jibril were the first angels to obey God's order to worship Adam. The two are further credited with purifying Muhammad's heart before his night journey (*isra*) from Mecca to Jerusalem and subsequent ascension (*miraj*) to heaven.

Minaret, in Islamic religious architecture, tower from which the faithful are called to prayer five times each day by a *muezzin,* or crier. Such a tower is always connected with a mosque and has one or more balconies or open galleries. At the time of the Prophet Muhammad, the call to prayer was made from the highest roof in the vicinity of the mosque. The earliest minarets were former Greek watchtowers and the towers of Christian churches.

The minaret, or minar, developed fairly late in Indo-Islamic architecture. At first it symbolized the might of Islam, and was built separate from the main mosque. It was only later that it developed to be a part of the main structure. One of the earliest examples of Indo-Islamic architecture, the Qutb Minar in Delhi (c. 1200), did not call the faithful to prayer inasmuch as it proclaimed the power of Islam—its height rendered it the tallest structure in Delhi until the twentieth century when it was superseded by modern high rise buildings. The Qutb Minar was originally 73 m. high and later additions were made in the fourteenth century. It consists of four storeys tapering upwards; each storey has a different form in cross-section. Balconies at the four levels are supported by richly carved stalactite brackets, while

the exterior is profusely decorated with Quranic calligraphy executed by Indian artisans.

Minarets are constructed in a wide variety of forms ranging from thick, squat spiral ramps, as at Samarra, Iraq (built 848-852), to soaring, delicate, pencil-thin spires. Often the minaret is square at the base, where it is attached to the mosque. Above this square base it may rise in a series of circular, hexagonal, or octagonal stages, each marked by a projecting balcony. At the top is a bulbous dome, an open pavilion, or a metal-covered cone. The upper parts of the minaret are usually richly decorated with carving. The steps may be internal or external. The number of minarets per mosque also varies, from one to as many as six.

Ahmedabad (Gujarat State) was an important centre for the provincial style of Indo-Islamic architecture that developed there from fifteenth century AD. Among the city's tourist attractions are the unique shaking minarets of Siddi Bashir mosque. When one of the minarets is shaken the vibrations carry over to the other; even a ball swung from the top of one minaret causes the other to respond in resonance. Each minaret is three-storeys high (21.34 m) and is girdled by delicately carved stone balconies. A possible explanation is the common foundation of a flexible variety of sandstone, which transmits vibrations from one minar to another. Shaking minarets were also peculiar to other mosques in the city. The fourteenth-century minarets Monar-e-Jonban, at Isfahan in Iran, also display the same properties as those at Ahmedabad.

In later periods the minar evolved into an integral element of Islamic buildings such as mosques and mausoleums. In the Taj Mahal (1648 AD) at Agra, built by the Mughal emperor Shah Jahan, the four superbly proportioned, rusticated minarets sited at each corner of the building act as a frame for the symmetrical architectural composition of the Taj.

Minbar, in Islam, pulpit from which the sermon (*khutbah*) is delivered, the *minbar* is a platform with three steps, is constructed as a domed box at the top of a staircase and is reached through a doorway that can be closed. Muhammad originally delivered his *khutbahs* while leaning against a palm-trunk pillar in the mosque at Medina. *Hadith* (accounts of Muhammad's life and sayings) report that Muhammad later used a seat with two steps for receiving delegations in the mosque and also that he preached from this portable *minbar,* which was fashioned from tamarisk wood by a Greek or Abyssinian carpenter. His successors, the caliphs, used his *minbar* as a symbol of their authority.

Mir Sayyid Ali, Persian painter who worked in India, and helped to found the Mughal school of painting. The few of his paintings that have survived were, for the most part, painted before his arrival in India. They are sufficient, however, to denote him as a highly gifted painter, wielding an unusually delicate brush and possessed of great powers of observation.

He came to India from Tabriz at the invitation of the Mughal emperor Humayun, arriving first in Kabul about 1545 and from there going on to Delhi. He and Abd-us-Samad instructed the artists of the imperial atelier, most of them Indians, and superintended the production of the giant book illustrations depicting the *Dastan-e Amir Hamzeh* ("Stories of Amir Hamzeh"), a colossal undertaking that consisted of some 1,400 paintings, each of unusually large size.

Mira Bai (b. 1498?, Kudaki, India; d. 1547?, Dwarka, Gujarat, India), Hindu mystic and poet whose lyrical songs of devotion to Lord Krishna are widely popular in northern India. Mira Bai was a Rajput princess, the only child of Ratan Singh, younger brother of the ruler of Merta. An image of Krishna given to her during childhood by a holy man began a lifetime of devotion to Krishna, whom she worshipped as her Divine Lover.

Mira Bai belonged to a strong tradition of *bhakti* (devotional) poets in mediaeval India who expressed their love of God through the analogy of human relations—a mother's love for her child, a friend for a friend, or a woman for her beloved. The immense popularity and charm of her lyrics lies in their use of everyday images and in the sweetness of emotions easily understood by the common people of India.

Mira Bai was married in 1516 to Bhoj Raj, crown prince of Mewar. Her husband died in 1521, probably of battle wounds, and thereafter she was the victim of much persecution and intrigue at the hands of her brother-in-law, Ratan Singh, when he ascended the throne, and by his successor, Vikram Singh. Mira Bai was something of a rebel, and her religious pursuits did not fit the established pattern for a Rajput princess and widow. She spent most of her days in her private temple dedicated to Krishna, receiving *sadhus* (holy men) and pilgrims from all over India and composing songs of devotion. At least two attempts made on her life are alluded to in her poems. Once a poisonous snake was sent to her in a basket of flowers, but when she opened it, she found an image of Krishna; on another occasion she was given a cup of poison but drank it without harm.

Finally, Mira Bai left Mewar and returned to Merta, but finding

that her unconventional behaviour was not acceptable there either, she set out on a series of pilgrimages, eventually settling in Dwarka. In 1546 Udai Singh, who had succeeded Vikram Singh as *rana*, sent a delegation of Brahmins to bring her back to Mewar. Reluctant, she asked permission to spend the night at the temple of Ranchorji (Krishna) and the next morning was found to have disappeared. According to popular belief, she miraculously merged with the image of Ranchorji, but whether she actually died that night or slipped away to spend the rest of her years wandering in disguise is not known.

Miraj, ascension of the Prophet Muhammad into heaven. In this legend, after being prepared for his meeting with God by the archangels Jibril and Mikal while he was asleep in the Kabah, the sacred shrine of Mecca. In Muslim history the story of the ascension came to be associated with the story of Muhammad's night journey (*isra*) from the "sacred place of worship" (Mecca) to the "further place of worship" (Jerusalem). He is then transported in a single night from Mecca to Jerusalem by the winged mythical creature Buraq, and from Jerusalem he ascends to heaven, possibly by ladder (*miraj*), accompanied by Jibril.

Muhammad and Jibril enter the first heaven and proceed through all seven levels until they reach the throne of God. Along the way they meet the prophets Adam, Yahya (John), Isa (Jesus), Yusuf (Joseph), Idris, Harun (Aaron), Musa (Moses), and Ibrahim (Abraham) and visit hell and paradise. Musa alone of all the inhabitants of heaven speaks at any length to the visitors; he says that Muhammad is more highly regarded by God than himself and that Muhammad's following outnumbers his own. Once Muhammad appears before God—there is some question as to whether he actually saw him—he is told to recite the *salat* (ritual prayer) 50 times each day. Musa, however, advises Muhammad to plead for a reduction of the number as being too difficult for believers, and the obligation is eventually reduced to five prayers each day.

Muhammad's *miraj* has been a constant source of speculation among Muslims. Some state that the sanction was merely a dream; others speculate that only Muhammad's soul entered heaven, while his body remained on earth. Parallels have been drawn between the *miraj* and the manner in which a dead man's soul will progress to judgement at God's throne: and the Sufis (Muslim mystics) claim it describes the soul's leap into mystic knowledge. Popularly the ascension is celebrated with readings of the legend on the twenty-

seventh day of Rajab, called Laylat al-Miraj ("Night of the Ascension").

Mosque. In Arabic masjid or jami, it means any house or open area of prayer in Islam. The masjid jami, or "collective mosque", is the centre of community worship. In the early centuries of Islam a city might have many mosques but only one collective mosque, where the Friday services were held. It was also used for many public functions—military, political, social, and educational. Schools and libraries were often attached to medieval mosques (for example, al-Azhar mosque in Cairo). The mosque also functioned as a court of justice until the introduction of secular law into many Islamic countries in modern times.

Outside the mosque stands the minaret (*manara*), originally any elevated place but now usually a tower; it is used by the *muezzin* ("crier") to proclaim the call to worship (*adhan*) five times each day. A place for ablution, containing running water, is usually attached to the mosque but may be separated from it. Whereas many of the social, educational, and political functions of the mosque have been taken over by other institutions in modern times, it remains a centre of considerable influence. In some cases a *maktab* (elementary school) is attached to a mosque, mainly for the teaching of the Quran, and informal classes on law and doctrine are given for people of the surrounding neighbourhood.

Muezzin, in Islam, an official who proclaims the call to prayer (*adhan*) on Friday for the public worship and the call to the daily prayer (*salat*) five times a day, at dawn, noon, mid-afternoon, sunset, and nightfall, to summon worshippers. The *muezzin* is the servant of the mosque and is chosen for his good character. He stands either at the door or side of a small mosque or on the minaret (*manara*) of a large one. He faces each of the four compass directions in turn: east, west, north, and south. To each direction he cries: "Allah is most great. I testify that there is no God but Allah. I testify that Muhammad is the prophet of Allah. Come to prayer. Come to salvation. Allah is the greatest. There is no God but Allah." The Jews use a trumpet and the Christians use a bell, but the Muslims use the human voice.

Mufti, is the Islamic legal authority who gives a formal legal opinion (*fatwa*) in answer to an inquiry by a private individual or judge. Under the Ottoman Empire, the *mufti* of Istanbul, the sheikh al-Islam (Turkish: seyhulislam), ranked as Islam's foremost legal authority, theoretically presiding over the whole judicial and theological hierarchy. A *fatwa* usually requires knowledge of the

Quran and *hadith* (record of the traditions or sayings of the Prophet Muhammad), as well as knowledge of exegesis and collected precedents, and might be a pronouncement on some problematic legal matter. The development of civil codes in most Islamic countries, however, has tended to restrict the authority of *mufti* to cases involving personal status, such as inheritance, marriage, and divorce; and even in this area, the prerogatives of the *mufti* are, in some cases, circumscribed by modern legislation.

Mughal Architecture, building style that flourished in northern and central India under the patronage of the Mughal emperors from the mid-sixteenth to the late seventeenth century. Under the patronage of the Mughal emperors, Persian, Indian, and various provincial styles were fused to produce works of unusual quality and refinement.

Mughal architecture reached its zenith during the reign of Emperor Shah Jahan (1628-1658), its crowning achievement being the magnificent Taj Mahal. This period is marked by a fresh emergence in India of Persian features that had been seen earlier in the tomb of Humayun. The use of the double dome, a recessed archway inside a rectangular fronton (a pediment), and park-like surroundings are all typical of Shah Jahan period buildings. Symmetry and balance between the parts of a building were always stressed, while the delicacy of detail in decorative work during Shah Jahan's reign has seldom been surpassed. White marble was a favoured building material. After the Taj Mahal, the second major undertaking of Shah Jahan's reign was the palace-fortress at Delhi, the Lal Qila or Red Fort, begun in 1640. Among its notable buildings are the red-sandstone-pillared Diwan-i Am ("Hall of Public Audience") and the so-called Diwan-i Khas ("Hall of Private Audience"), which housed the famous Peacock Throne. Outside the citadel is the Great Mosque (Jama Masjid, begun in 1644). The impressive mosque sits on a raised foundation and is approached by a majestic flight of steps, with an immense courtyard in front.

The tomb of Emperor Humayun (begun 1564) at Delhi inaugurated the new style, though it shows strong Persian influences. The first great period of building activity occurred under Emperor Akbar (reigned 1556-1605) at Agra and at the new capital city of Fatehpur Sikri, which was founded in 1569. The latter city's Great Mosque (1571; Jami Masjid), with its monumental Victory Gate (Buland Darwaza), is one of the finest mosques of the Mughal period. The great fort at Agra (1565-1574) and the tomb of Akbar at Sikandara, near Agra, are other notable structures dating from

his reign. Most of these early Mughal buildings are arches only sparingly, relying instead on post and lintel construction. They are built of red sandstone or white marble.

The architectural monuments of Shah Jahan's successor, Aurangzeb (reigned 1658-1707), represent a distinct decline, though some notable mosques were built before the beginning of the eighteenth century. Subsequent works lost the balance and coherence characteristic of mature Mughal architecture.

Mughal Carpet, any of the handwoven floor coverings made in India in the sixteenth and seventeenth centuries for the Mughal emperors and their courts.

Many carpets, including a series of prayer rugs that may have been produced in Kashmir, have densely packed millefleur patterns and are possibly of a later date. Fine-quality Mughal carpets, with the warp in bands of contrasting colours and with pile of such extremely fine wool that it is sometimes taken for silk on a silken foundation, have the tightest and most delicate knotting found among antique Orientals. The prayer rugs with a central flowering plant motif, for example, however, have a foundation of cotton. Mughal carpets are thought to have been made in Lahore, Agra, and perhaps Fatehpur Sikri. One of the most noted is the Girdlers' carpet, in Girdlers' Hall, London, England.

Aside from patterns in the Persian manner, a series of distinctively Indian designs were developed, including scenic and landscape carpets; animal carpets with spirited chases backwards and forwards across the field; elaborate architectural latticeworks in the Italian manner, with floral content; and several magnificent prayer rugs with a prominent central flowering plant. Characteristic of the floral patterns is common use of trailing racemes such as wisteria or elongated bunches of grapes.

Mughal Dynasty, that ruled most of northern India from the early sixteenth to the mid-eighteenth century, it was notable for about two centuries of effective rule over much of India. It is also famed for the ability of its rulers, who through seven generations maintained a record of unusual talent, and for its administrative organization. A further distinction was the attempt of the Mughals, who were Muslims, to integrate Hindus and Muslims into a united Indian State.

During the reign of Muhammad Shah (1719-1748), the empire began to break up, a process hastened by dynastic warfare, factional rivalries, and the Iranian conqueror Nadir Shah's brief but disruptive invasion of northern India in 1739. After the death of

Muhammad Shah in 1748, the Marathas overran almost all of northern India. Mughal rule was reduced to only a small area around Delhi, which passed under Maratha (1785) and then British (1803) control. The last Mughal, Bahadur Shah II (reigned 1837-1858), was exiled to Rangoon (Yangon) by the British after his involvement with the Indian Mutiny of 1857.

The dynasty was founded by a Chagatai Turkish prince named Babur (reigned 1526-1530), who descended from the Turkish conqueror Timur (Tamerlane) on his father's side and from Chagatai, second son of the Mongol ruler Genghis Khan, on his mother's side. Ousted from his ancestral domain in Central Asia, Babur turned to India to satisfy his appetite for conquest. From his base in Kabul, he was able to secure control of the Punjab, and in 1526 he routed the forces of the Delhi sultan Ibrahim Lodi at the first battle of Panipat. The following year he overwhelmed the Rajput confederacy under Rana Sanga of Mewar, and in 1529 he defeated the Afghans in the present regions of eastern Uttar Pradesh and Bihar. At his death in 1530 he controlled all of northern India from the Indus River on the west to Bihar on the east and from the Himalaya south to Gwalior.

Babur's son, Humayun (reigned 1530-1540 and 1555-1556), lost control of the empire to Afghan rebels, but Humayun's son, Akbar (reigned 1556-1605), defeated the Hindu usurper Hemu at the second battle of Panipat (1556) and thereby re-established his dynasty in Hindustan (northern India). The greatest of the Mughal emperors and an extremely capable ruler, Akbar re-established and consolidated the Mughal Empire. Through incessant warfare, he was able to annexe all of northern and part of central India, but he adopted conciliatory policies towards his Hindu subjects and sought to enlist them in his armies and government service. The political, administrative, and military structures that he created to govern the empire were the chief factors behind its continued survival for another century and a half. At Akbar's death in 1605 the empire extended from Afghanistan to the Bay of Bengal and southwards to Gujarat and the northern Deccan.

Akbar's son, Jahangir (reigned 1605-1627), continued both his father's administrative system and his tolerant policy towards Hinduism and thus proved to be a fairly successful ruler. His son, Shah Jahan (reigned 1628-1658), had an insatiable passion for building and built the Taj Mahal and the Great Mosque of Delhi, among other monuments. His reign marked the cultural zenith of Mughal rule, but his military expeditions brought the empire

to the brink of bankruptcy. Jahangir's tolerant and enlightened rule stood in marked contrast to the Muslim religious bigotry displayed by his more orthodox grandson, Aurangzeb (reigned 1658-1707). Aurangzeb annexed the Muslim Deccan kingdoms of Bijapur and Golconda and thereby brought the empire to its greatest extent, but his political and religious intolerance sowed the seeds of its decline. He excluded Hindus from public office and destroyed their schools and temples. His persecution of the Sikhs of the Punjab turned them against Muslim rule and his conduct roused rebellions among the Rajputs, Sikhs, and Marathas. The heavy taxes he levied steadily impoverished the farming population, and a steady decay in the quality of Mughal government was thus matched by a corresponding economic decline. When Aurangzeb died in 1707, he had failed to crush the Marathas of the Deccan and his authority was disputed throughout his dominions.

Mughal Empire (1526-1858). The Mughal Empire was established by Babur, who supplanted the Lodi dynasty in Delhi and defeated a powerful Rajput confederacy led by Rana Sanga. Except for a brief interregnum under Sher Shah Sur, Babur's lineal descendants ruled in India for 300 years over an area that initially expanded—eastwards from Kabul in present-day Afghanistan through the Indo-Gangetic plains to Assam and Bengal and southwards from Kashmir to first the Godaveri and then the Kaveri rivers—and later contracted under the onslaught of invasions, independent governors, and advances made by the Marathas, the Sikhs, and the East India Company. Only Delhi was left to Bahadur Shah II before the British deposed and exiled him in 1858. The achievements of the Mughal dynasty are credited to the first six Emperors—Babur, Humayun, Akbar, Jehangir, Shah Jahan, and Aurangzeb—who shared two traits in very different personalities: the charm to attract able men to their service and determination to stamp out rebellion. They are known as the Great Mughals; they made the very word mughal/mogor/moghol synonymous with splendor. The later Emperors were less gifted and more willing to become dependent on others, never wholly reliable, in the face of mounting challenges from within and without.

Primary written sources for the Mughal period are more plentiful than for any earlier period. They include detailed court chronicles and administrative records, such as those maintained by Abu'l Fazl during the reign of Akbar, records kept at the courts of allied Rajput Princes, account books maintained by wealthy merchants and ship-wrights, frequently Hindu or Parsi, and the

journals of European mbassadors, traders, or travellers such as the Frenchman Francois Bernier. A fairly complete picture can be drawn from these accounts. Akbar established a highly centralized system of administration over an Empire divided into *subas* or provinces, further divided into *sarkars* and *parganas* or districts, which his successors retained. In this *mansabdari* system, official functions in each unit were divided and non-hereditary; all higher officials were appointed by the Emperor and paid directly by the imperial treasury in cash or by *jagir* or transferable revenue assignments, according to their *mansab* or rank. The highest ranks were occupied largely (seventy per cent) by men who had come into India in the sixteenth century or later, as also by Indian Muslims, Rajputs, and a few other Hindus such as Todar Mal. The system encouraged individual prowess, but also conspicuous consumption and hoarding, rather than team work, saving, and investment.

The political implication of the subcontinent and preservation of relative peace for more than a hundred years certainly stimulated commerce as well as agriculture and horticulture. Indian textiles and high value manufactured items flowed into world trade. An impressive variety of food-grain and cash crops was grown in every district and a diversity of fruits, especially mangos, cultivated or introduced in Mughal times. Stable Mughal rule succeeding the more turbulent Delhi Sultanate produced a composite culture in which Indian and Persian, Hindu and Muslim, elements mixed and flowered in art and architecture, dance and music, literature and philosophy, cuisine, dress, court manners, and even popular religion. One legacy of that culture was the Urdu language, forged in the multi-ethnic, polyglot, mobile imperial camp, known from the eighteenth century to the present day as a language of poetry and refinement in northern India and the Deccan.

Land revenue was the main source of imperial income and various methods of assessment and collection were employed, depending on the quality of the land, amount of rainfall, local custom, and willingness of the peasants to cultivate. Abandonment of arable land was a serious problem of the times. Despite injunctions of officials to safeguard the welfare of the cultivator, and recorded expenditures on irrigation canals and wells, accounts suggest that share demands made on agricultural produce by several levels of intermediaries left most peasants living at subsistence level, with little or no investment made in the productivity of the land. Crafts and industries flourished in the Mughal period with imperial *karkhanas*, or factories, taking a lead

in production and many nobles, male and female, engaged in commerce. The skill of the Indian artisan was legendary; his tools remained rudimentary and his remuneration low. In the many cities of seventeenth-century India, as in the countryside, there were striking disparities between rich and poor.

The Mughal state was financially and militarily crippled in consequence of waging war for decades in the Deccan against Maratha guerilla techniques. It was not able to combat the invasions of Nadir Shah in 1739 or Ahmad Shah Abdali in 1761 from the north-west and sank into a crepuscule of faded elegance.

They constructed a semidivine monarchy over subjects of different faiths. Akbar's policy of visible tolerance of non-Muslims (the vast majority) and encouragement of theological debate established a tradition that was carried forward by Prince Dara Shikoh but disputed by more orthodox Sunni Muslim clerics and nobles. Their point of view found expression in Aurangzeb. He demolished the Visveswara temple at Banaras and the Keshava temple at Mathura and replaced them with mosques; the Hindu right wing of the 1990s has pledged to reverse that action. Aurangzeb also reimposed the *jiziya* tax in 1679. Thereafter, it is claimed, the alienation of certain Rajput Princes, as well as the revolts of Jats, Satnamis, Sikhs and Marathas, took on a religious, Hindu revivalist flavor.

Mughal Glass, type of glass made in India during the Mughal period (1556-1707), Mughal glass shows an obvious indebtedness to Persian influences. Floral arabesques and sprays and, to a lesser extent, geometric motifs were popular with Mughal glassmakers.

Bottles, *hookah* bowls, dishes, and spittoons were made in various fanciful and elegant shapes, the use of coloured glass with painted designs becoming increasingly frequent. Kapadvanj, in Gujarat, was an important centre of production.

Mughal Painting, style of painting, confined mainly to book illustration, that evolved in India during the reigns of the Mughal emperors from sixteenth to eighteenth century. Mughal painting was essentially a court art; it developed under the patronage of the ruling Mughal emperors and began to decline when the rulers lost interest. The subjects treated were generally secular, consisting of illustrations to historical works and Persian and Indian literature, portraits of the emperors and his court, studies of natural life, and genre scenes.

The elegance and richness of the Jahangir period style continued during the reign of Shah Jahan (1628-1658) but with an increasing

tendency to become cold and rigid. Genre scenes—such as musical parties, lovers on a terrace, or ascetics gathered around a fire—became frequent, and the trend continued in the reign of Aurangzeb (1658-1707). Meanwhile, Mughal painting flourished at the "splinter State" courts, such as the ones at Lucknow and Murshidabad. The technique of Mughal painting, in the initial phases, often involved a team of artists, one determining the composition, a second doing the actual colouring, and perhaps a specialist in portraiture working on individual faces.

The school had its beginnings during the reign of Emperor Humayun (1530-1540 and 1555-1556), who invited two Persian artists, Mir Sayyid Ali and Khwaja Abd-us-Samad, to join him in India. The earliest and most important undertaking of the school was a series of large book illustrations of the *Dastan-e Amir Hamzeh*, undertaken during the reign of Akbar (1556-1605), which, when completed, numbered some 1,400 illustrations of an unusually large size (56 by 71 cm). Of the 200 or so that have survived, the largest number are in the Austrian Museum of Applied Art in Vienna.

Less emphasis was given to book illustration during the period of Jahangir (1605-1627). Instead, Jahangir preferred court scenes, portraits, and animal studies, which were assembled in albums, many of them with richly decorated margins. The style shows technical advancement in the fine brush-work; the compositions are less crowded, colours are more subdued, and movement is much less dynamic. The artist of the Jahangir period exhibited a sensitive understanding of human nature and an interest in the psychological subtleties of portraiture. Noted painters of the period were Abu al-Hasan, called the "wonder of the age"; Bishandas, praised for his portraiture; and Ustad Mansur, who excelled in animal studies.

Though retaining the upright format, general setting, and flat aerial perspective of Persian painting, the Indian artists of Akbar's court exhibited an increasing naturalism and detailed observation of the world around them. Akbar's fondness for history resulted in his commissioning of such dynamic illustrated histories as the *Akbar-namah* in the Victoria and Albert Museum, London, England. An empathy for animals is evident in the illustrations of the animal fables, particularly the *Kalilah wa Dimnah* and the *Anwar-e Suhayli*. Other outstanding series are the illustrations of the *Razm-namah* (the Persian name for the Hindu epic the Mahabharata) in the City Palace Museum, Jaipur, and the Diwan of Hafez in the Reza Library, Rampur. Outstanding painters of the period were Dasvant and Basavan.

Muhammad (b. c. 570, Mecca, Arabia [now in Saudi Arabia]; d. June 8, 632, Medina), Abu al-Qasim Muhammad Ibn Abd Allah Ibn Abd al-Mutallib Ibn Hashim, founder of the religion of Islam and of the Muslim community, Muhammad was born after the death of his father, Abd Allah.

About AD 610, Muhammad had a vision of a majestic being (later identified with the angel Gabriel) and heard a voice saying to him, "You are the Messenger of God." This marked the beginning of his career as messenger (or apostle) of God (*rasul Allah*), or Prophet (*nabi*). From this time, at frequent intervals until his death, he received revelations, verbal messages that came directly from God. Sometimes Muhammad and his followers kept these in memory, and sometimes they were written down. About AD 650, they were collected and written in the Quran (or Koran) which Muslims believe is divine revelation, written in the words of God himself. Soon Muhammad gathered some sympathetic friends who accepted his claim to be a prophet and joined him in common worship and prayers.

Although greatly maligned by medieval European scholars—whose opinions still retain some influence—Muhammad came to be viewed more objectively in the nineteenth century. By his contemporaries, however, Muhammad was admired for his courage, resoluteness, and impartiality, and for firmness that was tempered by generosity. He won men's hearts by his personal charm. He was gentle, especially with children. Though he was sometimes silent in thought, for the most part he was engaged in purposeful activity. He walked vigorously and spoke rapidly. He became for later Muslims an example of virtuous character, and stories presented him as realizing the Islamic ideal of human life. Muhammad's chief significance is as founder of a State and of a religion. His concern with ultimate questions, his mystical outlook, and his moral seriousness were important adjuncts to the preaching of the Quranic message.

Although Muhammad's preaching was basically religious, there was implicit in it a critique of the conduct and attitudes of the rich merchants of Mecca. Attempts were made to get him to soften his criticism by offering him a fuller share in trade and a marriage alliance with one of the wealthiest families, but he decisively rejected such offers.

Muhammad now encouraged his faithful Meccan followers to make their way to Medina in small groups, and about 70 emigrated thus. The Meccans are said to have plotted to kill Muhammad

before he could leave. With his chief lieutenant he slipped away unperceived, used unfrequented paths, and reached Medina safely towards the end of September 622. This is the celebrated *hijrah* (Latin *Hegira*), which may be rendered "emigratio", though the basic meaning is the severing of kinship ties. It is the traditional starting point of Islamic history. The Islamic Era (AH or Anno Hegirae) begins on the first day of the Arabic year in which the *hijrah* took place—July 16, 622, in the Western calendar.

In 624, Muhammad led larger Muslim forces against hostile nomadic tribes and had some success. He also realized that the Meccans were bound to try to avenge their defeat. On March 21, 625, 3,000 Meccans reached the hill of Uhud. On the morning of March 23 the Meccan infantry attacked and was repulsed with considerable loss. The battle produced neither a clear victor nor loser. In Badr and Uhud together, the Meccans had killed about as many men as they had lost; but they had boasted that they would make the Muslims pay several times over, and they had not shown the degree of superiority appropriate to their leading position in Arabia.

In a dream, Muhammad saw himself performing the annual pilgrimage to Mecca, and in March 628 he set out to do so, driving sacrificial animals. The Meccans were determined to prevent the Muslims from entering their town, so Muhammad halted at al-Hudaybiyah, on the edge of the sacred territory of Mecca. After some critical days the Meccans made a treaty with Muhammad. Hostilities were to cease, and the Muslims were to be allowed to make the pilgrimage to Mecca in 629. The orderly withdrawal showed how completely Muhammad controlled his followers.

Meanwhile Mecca was in decline. Several leading men had emigrated to Medina and become Muslims. An attack by Meccan allies in about November 629 upon allies of Muhammad led to the latter's denunciation of the treaty of al-Hudaybiyah. After secret preparations he marched on Mecca in January 630 with 10,000 men. Abu Sufyan and other leading Meccans went out to meet him and formally submitted, and Muhammad promised a general amnesty. When he entered Mecca there was virtually no resistance. Two Muslims and 28 of the enemy were killed. Thus Muhammad, who had left Mecca as a persecuted prophet, not merely entered it again in triumph but also gained the allegiance of most of the Meccans. Though he did not insist on their becoming Muslims, many soon did so.

The enemy was finally routed, and their dependents and

possessions were all captured. Muhammad was now militarily the strongest man in Arabia. Before his death, armed opposition to him appeared in one or two parts of Arabia, but the Islamic State was strong enough to deal with this. Thus he left most of Arabia united and poised for expansion into Syria and Iraq. Muhammad personally led the pilgrimage to Mecca, in March 632, in a form according with Islamic belief. And soon after died at Medina in June 632.

Muhammad Bin Tughluq (b. c. 1290, Delhi, India; d. March 20, 1351, Sonda, Sind), second sultan of the Tughluq dynasty (reigned 1325-1351), Muhammad was the son of Sultan Ghiyas-ud-Din Tughluq. Very little is known of his childhood, but apparently he received a good education. He possessed an encyclopaedic knowledge of the Quran, Muslim jurisprudence, astronomy, logic, philosophy, medicine, and rhetoric. In 1321-1322 his father sent him on a campaign against the city of Warangal in the Deccan. After initial reverses, he subdued the rebellious Hindu rajas. From his accession to the throne in 1325 until his death in 1351, Muhammad contended with 22 rebellions, pursuing his policies consistently and ruthlessly. Ziya-ud-Din Barani, his close companion and counsellor for 17 years, often advised him to abdicate, but Muhammad disdainfully rejected his advice. He briefly extended the rule of the Delhi Sultanate of northern India over most of the subcontinent. He eventually lost his authority in the south as a result of misguided administrative actions and extreme severity towards his opponents. At the end of his reign, the sultanate had begun to decline in power.

In the four pages of his so-called autobiography, Muhammad bin Tughluq's only surviving literary work, he confesses that he had wavered from traditional orthodoxy to philosophic doubts and then found his way to a rational faith. To still his own doubts, as well as to counteract the opposition of the *ulama*, he obtained from the caliph in Cairo a *manshur* (patent of royalty) legitimizing his authority.

As his reign began, Muhammad bin Tughluq attempted, without much success, to enlist the services of the *ulama*, the Muslim spiritual men, and the Sufis, the ascetic mystics. Failing to win the *ulama* over, he tried to curtail their powers, as some of his predecessors had, by placing them on an equal footing with other citizens. The Sultan wanted to use the Sufis' prestigious position to stabilize his authority as ruler. Yet they had always refused any association with the government and would not accept any grants

or offices except under duress. Muhammad bin Tughluq tried every measure, conciliatory or coercive, to link them to his political wagon. Although he humiliated them, he could not break their opposition and succeeded only in dispersing them from the towns of northern India.

Sultan Muhammad bin Tughluq was among the most controversial and enigmatic figures of the fourteenth century. A dauntless soldier, he was tolerant in religion and was normally humane and humble, but these traits were vitiated at times by cruelty that sometimes bordered on inhuman. He lived in constant conflict between faith and action—faith in the correctness of his policies and action in the means by which he sought to implement them. A born revolutionary, he desired to create a more equitable social order by making Islam a religion of service rather than a means of exploitation. This end, he believed, could be achieved only by a strong centralized authority based on justice and patronage of the poor, the learned, and the pious and on the suppression of rebellions mainly of the privileged classes in a tradition-ridden society.

However, all contemporary historians based their assessment of Muhammad bin Tughluq on his administrative measures, which were neither vicious nor visionary. They failed because of the aggressiveness of the sultan in executing them, the challenge they posed to the privileged classes, the general lethargy and conservatism of his subjects, and the expansion of the empire with which Muhammad bin Tughluq's administrative machinery could not cope.

The transfer of the capital in 1327 to Devagiri (now Daulatabad) was intended to consolidate the conquests in southern India by large-scale, in some cases forced, migration of the people from Delhi to Devagiri. It failed as an administrative measure, but had far-reaching cultural effects. The spread of the Urdu language in the Deccan may be traced to this extensive influx of Muslims. He introduced several reforms in the monetary system, and his coins excelled those of his predecessors, in design as well as in workmanship and purity of metal. His introduction of token currency, coins of baser metal with the face value of silver coins, however, failed dismally.

A projected Khorasan expedition (1327-1328) that never materialized was intended to secure more legitimate frontiers in the west. The Karajil (Garhwal-Kumaon) expedition (1329-1330) was an attempt to adjust the boundary dispute with the northern

hill States then dominated by China. Though it ended in disaster, it was followed by an exchange of emissaries between China and Delhi. The conquest of Nagarkot in the foothills of the Himalaya in northwestern India was based on Muhammad bin Tughluq's policy of establishing secure frontier.

Between 1328 and 1329 the Sultan increased the land tax in the Doab—the fertile land between the Ganga and Yamuna rivers—but the taxpayers resisted it, especially because a severe drought coincided. Muhammad bin Tughluq was the first ruler to introduce rotation of crops, establish State farms, attend to cultivation and improve artificial irrigation by establishing a department of agriculture. When famine broke out in northern India (1338-1340), he moved his residence to Swargdawari to supervise famine relief measures himself.

Muhammad bin Tughluq's last expedition, against the rebel Taghi, ended with his death at Sonda in Sind in 1351. He died with a smile on his face and verses of his own composition on his lips. In the words of a contemporary, "The sultan was rid of the people and the people of the sultan."

Muhammad Shah (b. Aug. 7, 1702, Ghazna, Afghanistan; d. April 6, 1748, Delhi, India), Nasir-ud-din Muhammad Shah, ranks as the ineffective, pleasure-loving Mughal emperor of India from 1719 to 1748.

Muhammad Shah was made emperor in 1719 by the powerful Sayyid brothers, Abdullah and Husayn Ali, who had killed Emperor Farrukh-Siyar. In 1720 the assassination of Husayn Ali and the defeat of Abdullah at the battle of Hasanpur (southwest of Delhi) liberated Muhammad Shah from effective Sayyid control. In 1721 he married the daughter of Farrukh-Siyar. After the court-appointed vizier, Nizam-ul-Mulk Asaf Jah, had left court in disgust in 1724, the provinces steadily slipped out of imperial control. Sadat Khan became practically independent in Oudh (Awadh). The Afghan Rohilla tribesmen made themselves masters of Rohilakhand (southeast of Delhi). Bengal paid only an annual tribute to Delhi. The Marathas, under the *peshwa* Baji Rao, not only made themselves lords of the regions of Gujarat, Malwa, and Bundelkhand but, in 1737, also raided Delhi. In 1739 Nadir Shah of Iran took advantage of Mughal neglect of the North-West Frontier areas (now in Pakistan) to rout the Mughals at Karnal and occupy Delhi. In March 1748 Muhammad Shah defeated the Afghan ruler Ahmad Shah Durrani, at Sirhind, thus achieving a success in his final years.

Muizz-ud-Din Muhammad Ibn Sam (d. March 15, 1206,

Damyak, India), Muhammad Ghuri, or Shihab-ud-Din Muhammad Ghuri, the Ghurid conqueror of the north Indian plains, was one of the founders of Muslim rule in India.

Muizz-ud-Din's elder brother, Ghiyas-ud-Din, acquired power east of Herat in the region of Ghur (Ghowr, in present Afghanistan) in c. 1162. Muizz-ud-Din always remained his brother's loyal subordinate. Thus Muizz-ud-Din expelled the Oguz Turkmen nomads from Ghazna in 1173 and came to his brother's assistance in his contest with Khwarezm for the lordship of Khorasan.

After Ghiyas-ud-Din's death in 1202, the rivalry between the two powers came to a head with Muizz-ud-Din's attack in 1204 on the Khwarezmian capital, Gurganj (in present Uzbekistan). In Hindustan, Muizz-ud-Din captured Multan and Uch in 1175 and annexed the Ghaznavid principality of Lahore in 1186. After being defeated by a coalition of Rajput kings at Taraori in 1191, he returned the next year with an army of mounted archers and won a great victory over them on the same field. This opened the way for his lieutenants to occupy most of northern India in the years that followed. Muizz-ud-Din was assassinated, according to some, by Hindu Khokars, according to others by Ismailis.

Mujahadah, in Sufism, struggle with the carnal self, the word is related to *jehad* (struggle), which is often understood as "holy war". All acts of penance and austerity, such as prolonged fasts and abstinence from the comforts of life, have become part of the *mujahadah* practice. Some Sufis have gone beyond mere bodily torture to the extreme of self-immolation. Such excesses, however, are frowned upon by most Sufis. The purpose of *mujahadah* is to conquer the temptations of the self in order to purify one's soul and bring one's soul to a state of readiness to receive the divine light. The Sufis refer to *mujahadah* as *al-jehad al-akbar* (the greater war) in contrast to *al-jehad al-asghar* (the minor war), which is waged against unbelievers. It is one of the major duties that a Sufi must perform throughout his mystical journey towards union with God.

Mullah, Muslim title generally denoting "lord", it is used in various parts of the Islamic world as an honorific attached to the name of a king, sultan, or other noble (as in Morocco and other parts of North Africa), or of a scholar or religious leader (as in parts of the Middle East and the Indian subcontinent). The term appears in the Quran in reference to Allah, the "Lord" or "Master", and thus came to be applied to earthly lords to whom religious sanctity was attributed.

The title *mullah* is most commonly applied to religious leaders,

teachers in religious schools, those versed in the canon law, leaders of prayer in the mosques (*imams*), or reciters of the Quran (*qurra*). There are no formal requirements for acquisition of the title, but normally persons called by it have had some training in a *madarsah*, or religious school. The word is often used to designate the entire class that upholds the traditional interpretation of Islam.

Muslim Calendar, also called Islamic calendar, is the dating system used in the Muslim world (except Turkey, which uses the Gregorian calendar) and based on a year of 12 months, each month beginning approximately at the time of the new moon. Thus the year has either 354 or 355 days. No months are intercalated, so that the named months do not remain in the same seasons but retrogress through the entire solar, or seasonal, year (or about 365.25 days) every 32.5 solar years. The months are alternately 30 and 29 days long except for the twelfth, *Dhu al-Hijjah*, the length of which is varied in a 30-year cycle intended to keep the calendar in step with the true phases of the moon. In 11 years of this cycle, *Ehu al-Hijjah* has 30 days, and in the other 19 years it has 29.

Mysore. At present a district and city in the state of Karnataka, Mysore was formerly a Princely State of premier prestige and importance in southern India. Founded by a feudatory of the rulers of Vijayanagar at the end of the fourteenth century, Mysore was ruled throughout by the same Wadiyar family to the time of its accession to the Indian Union in August 1947, except for the periods 1765-1799 and 1831-1881.

Mysore gained the reputation of being one of the best administered Princely States. Its educational system was progressive and effective. Dewan Visveswaraya (1912-1918) introduced hydroelectric power, new industries, and banks; Dewan Mirza Ismail (1926-1941) brought the steel, paper, cement, glass, and aircraft industries to Mysore and expanded educational institutions. Village handicrafts were also encouraged as was local self-government. Mysore was the first Princely State to establish a representative assembly, allowed the functioning of the Indian National Congress in its domain, and sent representatives to the Constituent Assembly.

As the Vijaynagar Empire declined and collapsed, Mysore became one of the successor states and engaged in intermittent conflict with its neighbours Bijapur and Madurai over territory. Raja Wadiyar established his capital at Seringapatnam on the Kaveri river in 1617. His religiously tolerant and financially effective administration was conducive to prosperity, the arts, and literature.

Raja Chikkadevaraja Wadiyar enhanced his treasury, acquired Bangalore, standardized weights and measures, and sent an embassy to the court of the Mughal Emperor Aurangzeb in 1700. Subsequent Maratha invasions and frequent warfare fed the power and ambition of a commanding general, Haidar Ali, who usurped the throne in 1757. He and his son Tipu Sultan enlarged Mysore's territorial domains but had to face the separate and combined hostility of the Nizam of Hyderabad, the Marathas, and the East India Company. Tipu Sultan was killed in the third Anglo-Mysore War in 1799, and Mysore passed under British rule.

The British initially appointed five commissioners to administer Mysore, conciliated the Nizam and the Marathas with some territory in the north, annexed some lands in the south to Madras Presidency, restored the young Krishna Raja Wadiyar III to the throne, and stationed a military force in Mysore at his expense. The British took over direct administration in 1831, partly for financial reasons, but left most institutions and administrators in place. Agitation for the restoration of the Wadiyars mounted after Queen Victoria's Proclamation of 1858 offering friendship to the Indian Princes, and there was an important debate on the subject in the British Parliament in 1866 and 1867. The adopted heir Chamarajendra Wadiyar was installed with a regent in 1868 and given full ceremonial powers at the age of eighteen in 1881; in all substantive matters Mysore was subordinate to the Viceroy, and administration was in the hands of a Dewan.

Mysore's accession to the Indian Union was smoothly executed in August; it became a state with the same name and territory in 1949. Territorial and administrative changes were brought about on a linguistic basis in 1956 on recommendation of the States Reorganization Commission.

N

Nadir Shah (b. Oct. 22, 1688, Kobhan, Safavid, Iran; d. June 1747, Fathabad, India), Nader Shah, Nadr Qoli Beg, also called Tahmasp Qoli Khan was an Iranian ruler and conqueror who created an Iranian empire that stretched from the Indus River to the Caucasus mountains.

Although brilliantly successful as a soldier and general, Nadir Shah had little talent for statesmanship or administration, and Iran became utterly exhausted during the later years of his reign. Tens of thousands of people perished in his ceaseless military campaigns,

and the exactions of his tax gatherers ruined the country's economy. Nadir Shah had always been harsh and ruthless, but these traits became more pronounced as he grew older. His suspiciousness and capricious cruelty continued to grow, and wherever he went he had people tortured and executed. The consequence was that revolt after revolt against him occurred. In the end he was assassinated by his own troops while attempting to crush an uprising in Khorasan. Nadir Shah's only interests were war and conquest. Once, when informed that there was no warfare in paradise, he remarked: "How then can there be any delights there?"

After serving under a local chieftain he formed and led a band of robbers, showing marked powers of leadership. In 1726 as head of this group of bandits, he led 5,000 followers in support of the Safavid shah Tahmasp II, who was seeking to regain the throne his father had lost four years earlier to the Ghaznivid Afghan usurper Mahmud. Nadr reformed Iran's military forces and routed the Ghazni Afghans in a series of brilliant victories, after which he restored Tahmasp to the Iranian throne.

Nadir then attacked and defeated the Ottoman Turks, who had occupied adjacent areas of Azerbaijan and Iraq. Meanwhile, Tahmasp had rashly attacked the Turks while Nadir was absent quelling a revolt in Khorasan. He was heavily defeated and was forced to conclude peace with the Turks on ignominious terms. Enraged at this, Nadir hurried back, deposed Tahmasp, placed the latter's infant son on the throne, and declared himself regent. After sustaining a defeat at the hands of the Turks in Iraq, Nadr avenged himself by driving them completely out of Iran. Then, by threatening Russia with war, he forced that nation to relinquish its Caspian provinces to Iran. In 1736 Nadir deposed the youthful Abbas III (as Tahmasp II's son was christened) and ascended the Iranian throne himself, taking the title of Nadir Shah.

With the navy he proceeded to build, Nadir Shah was able not only to take Bahrain from the Arabs but also to invade and conquer Oman. In February 1739, after capturing several cities of the Mughal Empire of northern India, he moved against the main Mughal armies at Karnal, India. He won the battle and entered Delhi, returning to Iran with vast amounts of loot, including the fabulous Peacock Throne and the Koh-i-noor diamond. He then attacked the Uzbeks around the cities of Bukhara and Khiva. His empire had reached its furthest expansion and rivalled the territorial extent of the ancient Iranian empires. In 1741, after an assassination attempt on him had failed, Nadir Shah suspected his eldest son

of complicity and had him blinded. He also attempted to make the largely Shia Muslim populace of Iran adopt the Sunni form of Islam. In 1743 Nadir Shah again attacked the Ottoman Turks, but revolts in Iran forced him to conclude a truce. He renewed hostilities with the Turks as soon as possible, winning a great victory over them near Yerevan. Peace was concluded in 1746.

Namdev (b. 1270?, Narasi, India; d. 1350?, Pandharpur, Bahmani), leading poet-saint of the Indian medieval period, he wrote in the Marathi language.

Namdev wrote a number of *abhangas* (hymns) expressive of his surrender to God. Extremely popular in Maharashtra and in the Punjab, some of his verses are included in the Adi Granth, the holy scripture of the Sikhs. Namdev inspired a tradition of devotional poetry that continued in Maharashtra for four centuries, culminating in the works of the great devotional hymnist Tukaram.

As a youth, he was a member of a murderous gang of thieves but was overcome with remorse one day on hearing the plaintive lamentations of a woman whose husband he had killed. He was about to take his own life when he was saved by a revelation of Lord Vishnu.

Namdev then turned to a life of devotion and became the foremost exponent of the Varakari ("Pilgrim School") known for its expression of *bhakti* (loving devotion to a personal god) and for its freedom from caste restrictions in a religious setting. It placed emphasis on pilgrimages to Pandharpur to worship a local image of Vishnu called Vitthal [Vithoba]).

Nanak, Guru (b. April 15, 1469, Rai Bhoi di Talvandi [now Nankana Sahib], near Lahore [now in Pakistan]; d. 1539, Kartarpur, Punjab), Indian spiritual teacher who was the first guru of the Sikhs. He enjoys a particular affection as their founder and as the supreme master of Punjabi devotional hymnody. His teachings, expressed through devotional hymns, many of which still survive, stressed salvation from rebirth through meditation on the divine name.

Born in 1469 in the village of Rai Bhoi di Talvandi in a family caste of the mercantile Khatri caste, for several years Nanak worked in a granary until his religious vocation drew him away from both family and employment, and, in the tradition of Indian religious mendicants, he embarked on a lengthy journey, probably travelling to the Muslim and Hindu religious centres of India, and perhaps even to places beyond India's borders. Neither the actual route nor the places he visited can be positively identified.

The remaining years of his life were spent in Kartarpur, another

village of central Punjab. Tradition holds that the village was actually built by a wealthy admirer to honour Nanak. It was presumably during this final period that the foundations of the new Sikh community were laid. By this time it must be assumed that Nanak was recognized as a Guru, an inspired teacher of religious truth, and that, in accordance with the custom of India, disciples who accepted him as their Guru gathered around him in Kartarpur. Some probably remained as permanent residents of the village; many more made periodic visits to obtain his blessing. All of them listened to the teachings expressed there in numerous devotional hymns intended for communal singing, many of which survive to this day.

Among the earlier traditions are tales of visits he is supposed to have made to Baghdad and Mecca. Ceylon (now Sri Lanka) is a later addition, and later still the Guru is said to have travelled as far east as China and as far west as Rome. Today the *Janam-sakhis* offer a substantial corpus of hagiographical material, and the more important of these collections continue to be the basis of "biographies" of Nanak.

One of his disciples, Angad, was chosen by Nanak as his spiritual successor, and following Nanak's death he assumed the leadership of the young Sikh community as Guru Angad. Numerous anecdotes concerning the deeds of the Guru began to circulate within the community soon after his death. These anecdotes were called *sakhis*, or "testimonies", and the anthologies, into which they were gathered in rough chronological order, are known as *Janam-sakhis*. The interest of the narrators and compilers of the *Janam-sakhis* has largely concentrated on the childhood of Nanak and above all on his travels.

Nanak's message was a doctrine of salvation, escape from the transmigratory round of death and rebirth to a mystical union with God through disciplined meditation on the divine name. The divine name signifies the total manifestation of God, a single Being, immanent both in the created world and within the human spirit. Meditation must be strictly inwards, and all external aids such as idols, temples, mosques, scriptures, and set prayers are explicitly rejected. The Muslim influence is relatively slight; the influence of Hindu mystical and devotional beliefs is much more apparent.

Naqshbandiyah, orthodox fraternity of Muslim mystics (Sufis) found in India, China, the Central Asian republics, and Malaysia, it claims a lineage extending back to Abu Bakr, the first caliph. Through the reforming zeal of Ahmad Sirhindi (1564-1624), the

Naqshbandiyah were given new life in India in the seventeenth century and played a vital role in the reform of Muslim life in the eighteenth and nineteenth centuries throughout the Islamic world. Baha ad-Din (d. 1384), founder of the order at Bukhara, Turkistan, was called *an-naqshband*, "the painter", because of the impression of God that the repetition of his prescribed ritual prayer (*dhikr*) should leave upon the heart, and so his followers became known as Naqshbandiyah.

Nawab, nabob, deputy ruler, or viceroy, under the Mughal rule of India, this title was later adopted by the independent rulers of Bengal, Oudh (Awadh), and Arcot.

The word nabob came to mean someone of great wealth or unusual prominence. In England the name was applied to men who made fortunes working for the British East India Company and returned home to purchase seats in Parliament.

Nimbarka, Nimbaditya, or Niyamananda, Telugu-speaking Brahmin, *yogi*, minor philosopher, and prominent astronomer who founded the devotional sect called Nimbarka, Nimandi, or Nimavat, who worshipped the deity Krishna and his consort, Radha, this flourished twelfth or thirteenth century, South India.

Its philosophy held that men were trapped in physical bodies constricted by *prakriti* (matter) and that only by surrender to Radha-Krishna (not through their own efforts) could they attain the grace necessary for liberation from rebirth; then, at death, the physical body would drop away. Thus Nimbarka stressed *bhakti yoga*, the yoga devotion and faith. Many books were written about this once-popular cult, but most sources were destroyed by Muslims during the reign of the Mughal emperor Aurangzeb (1659-1707), and thus little information has survived about Nimbarka and his followers.

Nimbarka has been identified with Bhaskara, a ninth- or tenth-century philosopher and celebrated commentator on the Brahma-sutra (Vedanta-sutra). Most historians of Hindu mysticism, however, hold that Nimbarka probably lived in the twelfth or thirteenth century because of the similarities between his philosophical and devotional attitudes and those of Ramanuja (traditionally dated 1017-1137). Both adhered to *dvaitadvaita* (Sanskrit: "dualistic non-dualism"), the belief that the creator-God and the souls He created were distinct but shared in the same substance, and both stressed devotion to Krishna as a means of liberation from the cycle of rebirth. The Nimandi sect flourished in the thirteenth and fourteenth centuries in eastern India.

Nirmala, an ascetic order of the Sikh, Nirmalas ("those without

blemish") at first wore only white garments but later adopted the ochre robes worn by Hindu ascetics and shared with Hindus some other practices, such as birth and death rites. The Nirmalas carried on missionary activities for the Sikhs and served as *mahants* (priests) of their temples like the Udasi order of Sikh ascetics.

Nizam Shahi Dynasty, succession of rulers of the kingdom of Ahamadnagar in the Deccan region of India from 1490 to 1633, it was founder by Malik Ahmad, who in 1490 made his capital at a new site called Ahamadnagar after himself. It secured the great fortress of Daulatabad in 1499 and added Berar in 1574. The kingdom lay in the northwestern Deccan, between the States of Gujarat and Bijapur.

The Nizam Shahi dynasty was engaged in constant warfare. Burhan Shah (reigned 1509-1553) allied with the Hindu State of Vijaynagar, but his successor Husain (reigned 1553-1565) joined the alliance that overthrew it (1565). An attack by the Mughals from the north was gallantly resisted by Chand Bibi, queen dowager of Bijapur, but Berar was ceded (1596) and Ahamadnagar fell after the queen's death (1600). A part of the State of Ahamadnagar remained, and the dynasty survived until the fall of Daulatabad, in 1633.

Nizam-ul-Mulk, title borne by various Indian Muslim princes, the term has also been translated as "Deputy for the Whole Empire". The head of a ruling family was commonly known as the *nizam*. In 1713 it was conferred on Chin Qilich Khan (Asaf Jah) by the Mughal emperor Muhammad Shah and was held by his descendants, the rulers of the Princely State of Hyderabad, until the mid-twentieth century.

Nur Jahan (1575-1645). Nur Jahan was a woman of great beauty, energy, and talent who was the effective ruler of the Empire until Jahangir's death in late 1627. Her name and portrait were joined with his on the coins of the realm. She signed *firmans*, or royal orders: for example, an offer of terms of reconciliation to Prince Khurram for ending his revolt in 1625. Her daughter was married to Jahangir's third son, Prince Shahriyar, an unsuccessful contender to the throne. Her brother, Asaf Khan, succeeded their father as Chief Minister and was father-in-law to the able Prince Khurram, who subsequently became the Emperor Shah Jahan in 1628. Nur Jahan's mother invented the perfume attar of roses, and both women controlled large businesses in the indigo and cotton trade of the time. Though she kept *purdah*, or female exclusion from male view, Nur Jahan was a superb hunter and an active participant

in the public decisions of Jahangir's reign. Her family connections and her personal power reinforced each other, maintaining the administrative system of Akbar and propping up the charming but frequently inebriated Jahangir through the revolts of his two eldest sons and his General Mahabat Khan.

Nur Jahan was born Mihr-un-Nissa to Itmad-ud-Daula, a Persian who had risen to high rank in the service of the Mughal Emperor Akbar and was Chief Minister of the Emperor Jahangir. Mihr-un-Nissa was the widow of another nobleman, Sher Afghan, at the time Jahangir fell in love with her and made her his queen in 1611, renaming her first Nur Mahal and then Nur Jahan (Light of the World).

Nur Jahan had a tomb built for her father at Agra which is compared to an exquisite casket of white marble jewelled with mosaic and *pietra dura* work. She also ordered Jahangir's tomb in Lahore and imparted designs for the fabulous textiles of Mughal India. Jahangir did more than any other person to foster Mughal painting and maintained a day-to-day diary which surpasses that of Babur in its wealth of naturalistic detail and personal frankness. The splendor of the Mughal court, to which Nur Jahan added so much in the early seventeenth century, was amply described in the contemporary accounts of European travellers.

P

Panipat, Battles of (1526, 1556, 1761), three military engagements, important in North Indian history were fought at Panipat, a level plain suitable for cavalry movements, about 80 km north of Delhi. The first battle (April 21, 1526) was between the Mughal chief Babur, the then ruler of Kabul, and Sultan Ibrahim Lodi of Delhi. Although the sultan's army outnumbered the Mughals'. Ibrahim Lodi was killed, and his army was defeated. This marked the beginning of the Mughal Empire in India.

The second battle (November 5, 1556) ended in a victory for Bayram Khan, the guardian of the young Mughal emperor Akbar, over Hemu, the Hindu general of an Afghan claimant who had proclaimed himself independent. It marked the restoration of Mughal power after the expulsion of the emperor Humayun by Sher Shah, the Afghan, in 1540.

The third battle (January 14, 1761) ended the Maratha attempt to succeed the Mughals as rulers of India and marked the virtual end of the Mughal Empire. The Maratha army, under the Bhao

Sahib, uncle of Peshwa (chief minister) Balaji Baji Rao, was trapped and destroyed by the Afghan chief Ahmad Shah Durrani. This began 40 years of anarchy in northwestern India and cleared the way for later British supremacy.

Peacock Throne, famous golden throne stolen from India by the Persians in 1739, it remained the symbol of the Persian, or Iranian, monarchy.

The throne was seized along with other plunder when the Iranian conqueror Nadir Shah captured Delhi in 1739. Before leaving India, he had a *diwan* (large sofa) made in the same style and brought both Peacock Thrones back to Iran, only to lose both in war with the Kurds, who apparently dismantled them and distributed the precious stones and metals. Later peacock thrones or *diwans* (probably reproductions) were made for subsequent *shahs*, notably Fath Ali Shah (reigned 1797-1834). The dazzling chairlike throne used by the two Pahlavi *shahs* at their coronations (1926, 1941) was a reproduction dating from the Qajar dynasty.

The original throne, built for the Mughal emperor Shah Jahan in the early seventeenth century, was reportedly one of the most splendid thrones ever made. It was ascended by silver steps and stood on golden feet set with jewels; and it was backed by representations of two open peacocks' tails, gilded, enamelled, and inset with diamonds, rubies, and other stones.

Peshwa, the office of chief minister among the Maratha people of India, also known as the *mukhya pradhan*, it originally headed the advisory council of the *raja* Shivaji (reigned c. 1659-1680). After Shivaji's death, the council broke up and the office lost its primacy, but it was revived when Shivaji's grandson, Shahu, appointed Balaji Visvanath Bhat, a Chitpavan Brahmin, as *peshwa* in 1714. Balaji's son, Baji Rao I, secured the hereditary succession to the peshwaship.

Succession disputes from 1772 weakened the *peshwa's* authority. Defeat by Holkars—the Maratha rulers of Indore—led Baji Rao II to seek British protection by the Treaty of Bassein (1802). Baji Rao was deposed after attacking the British in 1818; he died in 1853. After Shahu's death, in 1749, the *peshwa* Balaji Baji Rao was the virtual ruler of Maharashtra. He hoped to succeed the Mughals in Delhi, but, after a disastrous defeat of his army at Panipat (1761), he became the head of a confederacy of himself and four northern chiefs.

Poona or Pune, located at the confluence of the Mula and Mutha rivers on the Deccan in Maharashtra, its earliest mention is found in a copper plate inscription of the Rashtrakuta King Krishna I in

758 C.E. It fell within the jurisdiction of the Bahmani Sultanate and one of its successor states, Bijapur in the fourteenth and fifteenth centuries when it was lightly fortified.

Poona is an important industrial center and the headquarters of military command in the southern sector. It gained some notoriety in the late 1970s as the headquarters of the Rajneesh Ashram, now called Osho.

Poona is famous as a place where Maratha leader Shivaji spent his childhood and which he rebuilt after his coronation in 1674. The city soon became a center of culture, learning, and power under the Peshwas who made it their capital in the eighteenth century. Brahmanic influence was strong and continued after the British captured it in 1818. Poona became the summer capital of the Bombay presidency and a center of English-language education as well as Hindu revivalism in the nineteenth century. Leading figures of social reform and Indian nationalism, including Mahadev Govind Ranade, Bal Gangadhar Tilak, and Gopal Krishna Gokhale spent most of their lives in Poona.

Pratap, Rana (1540-1597), the son of Uday Singh, the Rajput ruler of Mewar belonging to the Sisodia clan, who succeeded him in 1572, Rana Pratap sustained a long, hard, and lonely struggle to maintain his independence and his honor against the expanding force of the Mughal Emperor Akbar's domain. Mewar's almost impregnable capital, Chitor, had fallen to Akbar in 1567; Uday Singh had died on the run from Mughal forces; every other Rajput ruler of consequence had been won over by Akbar into matrimonial and political alliance; and Rana Pratap struggled on. Rana Pratap's name has become synonymous with legendary Rajput valor, and praises of his deeds are sung to the present day.

Defeated by an overwhelming Rajput-Mughal force at the Battle of Haldighati in 1576 he took to the hills. In twenty-five years of guerilla warfare before his death Rana Pratap managed to recapture some of Mewar's desert strongholds, but his followers were attenuated. His son and successor submitted to Akbar's successor Jahangir and was permitted to build a new capital at Udaipur.

Prayer Rug, sajjada, or namazlik, one of the major types of rug produced in central and western Asia, it is used by Muslims primarily to cover the bare ground or floor while they pray. The prayer niche, or *mihrab,* an arch-shaped design at one end of the carpet, characterizes prayer rugs. The *mihrab,* which probably derives from the prayer niche in mosques, must point toward Mecca while the rug is in use. Prayer rugs are often decorated with

religious symbols that serve the worshipper as aids to memory. The lamps, for example, recall the lamps of mosques, and the comb and water pitcher are reminders that the Muslim is required to wash his hands and comb his beard before prayer. Often Caucasian rugs also show stylized hands on both sides of the *mihrab* to indicate where the hands are placed during prayer.

Mihrabs may appear in a variety of forms. Those on the prayer rugs of Anatolia, where the greatest number of these rugs have been made, are usually pointed and often have a step motif along their sides. *Mihrabs* on Persian rugs, however, are characteristically curvilinear and elegant, while those on Caucasian and Turkmen rugs are invariably rectilinear. Some prayer rugs have two or three *mihrabs* side by side and are known as "brothers' rugs". *Saffs*, or large prayer rugs used simultaneously by a large number of persons, are subdivided into many small compartments, each of which has a *mihrab*.

Prophet's Mosque, courtyard of the Prophet Muhammad in Medina, Arabian Peninsula, it was the model for later Islamic architecture. In 634 Muhammad decreed that prayer be directed towards Mecca; against the wall facing Mecca, the *qiblah* wall, he built a roofed shelter supported by pillars made of palm trunks. Against the opposite wall of the courtyard stood a roofed gallery to shelter his companions, the antecedent of the roofed oratories in later mosques.

The home of Muhammad and his family was a simple structure, made of raw brick, that opened on an enclosed courtyard where people gathered to hear him. In 628 a *minbar*, or pulpit, was added so that the Prophet was raised above the crowd; besides leading prayer, Muhammad declared his new law and decided disputes from the *minbar*. Later mosques also combined political, judicial, and religious functions. In 706 Caliph al-Walid I destroyed the original brick buildings and created a new mosque on the site.

Purandaradasa (flourished sixteenth century, India), merchant-turned-mendicant, saint, and poet, he composed *bhakti* (devotional) songs on Vitthala (a manifestation of the god Vishnu). His *padas* and *kirtanas* ("lauds") are landmarks in Carnatic music, criticizing divisions of caste and class and calling on the mercy of God.

Q

Qadi, qazi, cadi, or kadi, Muslim judge who renders decisions

according to the Shariah, the canon law of Islam. The *qadi* hears only religious cases such as those involving inheritance, pious bequests (*waqf*), marriage, and divorce, though theoretically his jurisdiction extends to both civil and criminal matters.

The *qadi* must be an adult Muslim male of good character, possessing sound knowledge of the Shariah, and a free man. In the seventh and eighth centuries the *qadi* was expected to be capable of deriving the specific rules of law from their sources in the Quran, *hadith* (traditions of the Prophet), and *ijma* (scholarly consensus). This view was later modified to allow the *qadi* to accept as absolute the opinions of one of the four orthodox Muslim law schools. The second caliph, Umar I, was the first to appoint a *qadi* to eliminate the necessity of his personally judging every dispute that arose in the community. Thereafter it was considered a religious duty for authorities to provide for the administration of justice through the appointment of *qadis*.

Originally, the *qadi's* work was restricted to nonadministrative tasks—arbitrating disputes and rendering judgements in matters brought before him. Eventually, however, he assumed the management of pious bequests, the guardianship of property for orphans, imbeciles, and others incapable of overseeing their own interests, and the control of marriages for women without guardians. The *qadi's* decision in all such matters was final.

Qadiriyah, probably the oldest of the Sufi (Muslim mystic) orders, it was founded by the Hanbali theologian Abd al-Qadir al-Jilani (1078-1166) in Baghdad. The order, which stresses philanthropy, humility, piety, and moderation, is loosely organized, allowing each regional community to develop its own ritual prayers (*dhikrs*). The main body (the Qadiriyah proper) maintains an orthodox and peaceful Sufi system and is governed by a descendant of al-Jilani, who serves as the keeper of his tomb in Baghdad. A smaller group in North Africa, the Jilaliyah, worships al-Jilani as a supernatural being and combines Islamic mysticism with pre-Islamic beliefs and practices.

Qalandariyah, loosely organized group of wandering Muslim dervishes who form an "irregular" (*bi-shar*) or antinomian Sufi mystical order. The adherents of the order were notorious for their contempt for the norms of Muslim society, their use of drugs, and their coarse behaviour. They shaved their heads, faces, and eyebrows, dressed only in blankets or in hip-length hairshirts, led a wandering, nomadic life, and regarded all acts as lawful. The movement is first mentioned in Khorasan in the eleventh century;

from where it spread to India, Syria, and western Iran. The Qalandariyah were responsible for several uprisings in the Ottoman Empire prior to the sixteenth century. The Qalandariyah seem to have arisen from the earlier Malamatiyah in Central Asia and exhibited Buddhist and perhaps Hindu influences.

Qasida, kasida, qasidah, poetic form developed in pre-Islamic Arabia, the classic *qasida* is an elaborately structured ode of 60 to 100 lines, maintaining a single end rhyme that runs through the entire piece. The same rhyme also occurs at the end of the first hemistich (half-line) of the first verse.

Qasidas are poems written with a "purpose"—the purpose being worldly gain, in the case of poems praising kings and noblemen, or benefit in the afterworld, in the case of poems praising God, the prophet Muhammad, and other holy personages. These panegyrics are generally very long and are written in a highly ornate and hyperbolic style, the poets vying to display their prowess by using as many rhymes and discovering as many associative themes as possible. Because of their style and language they are of special interest to lexicographers. Not much scholarly work has been done on the *qasidas* written in the Deccan, but in northern India a number of poets are regarded highly for their achievements in this genre: in the eighteenth century, Sawda and Insha, and in the nineteenth, Zawq and Ghalib.

The *qasida* opens with a short prelude, the *nasib*, which is elegiac in mood and is intended to gain the audience's involvement. The *nasib* depicts the poet stopping at an old tribal encampment to reminisce about the happiness he shared there with his beloved and about his sorrow when they parted. Imru al-Qays an Arab poet, is said to have been the first to use this device, and nearly all subsequent authors of *qasida* imitate him. After this conventional beginning follows the *rahil*, which consists of similes and descriptions of the poet's horse or camel, of desert animals, scenes of desert events, and Bedouin life and warfare; it may conclude with a piece on *fakhr*, or self-praise. The main theme, the *madih*, or panegyric, often coupled with *hija* (satire of enemies), is last and is the poet's tribute to himself, his tribe, or his patron.

The *qasida* has always been respected as the highest form of the poetic art and as the special forte of the pre-Islamic poets. While poets with a classical tendency maintained the genre, with its confining rules, the changed circumstances of the Arabs made it an artificial convention. Thus, by the end of the eighth century the *qasida* began to decline. It was successfully restored for a brief

period in the tenth century by al-Mutanabbi (one of the greatest Arabic poets) and has continued to be cultivated by the Bedouin (a nomadic tribe from Arabia). *Qasida* were also written in Persian, Turkish, and Urdu until the nineteenth century.

Qawwali, form of music which began in Persia in the twelfth century, it is characterized by simple melodies, forceful rhythms, and wild improvisations intended to stir the audience into a euphoric state. The performances, traditionally held in shrines, are marked by passionate shouting and dancing. *Qawwali* uses repetition and a series of emotional peaks and rests to intoxicate the audience. The music is based upon medieval Sufi poems that often express deep religious faith through images of romantic love. The *qawwal* memorizes these poems, and he (*qawwals* are traditionally male) then uses phrases and passages from different poems to create a new expression or idea. Perhaps the best-known *qawwals* in recent times are the Sabri brothers of Pakistan.

Qibla, qiblah, or kiblah is the direction of the sacred shrine of the Kabah in Mecca, towards which Muslims turn five times each day when performing the *salat* (daily ritual prayer). The *qibla* is used not only for prayer but also for burial; the dead, including slaughtered animals, are interred facing Mecca. In a mosque, the *qibla* is indicated by the *mihrab,* a niche in the mosque's interior wall facing Mecca. Soon after Muhammad's emigration (*hegira,* or *hijrah*) to Medina in 622, he indicated Jerusalem as the *qibla,* probably influenced by Jewish tradition. When Jewish-Muslim relations no longer seemed promising, Muhammad changed the *qibla* to Mecca.

Qiyas, in Islamic law, analogical reasoning as applied to the deduction of juridicial principles from the Quran and the *sunna* (the normative practice of the community). With the Quran, the *sunna,* and *ijma* (scholarly consensus), it constitutes the four sources of Islamic jurisprudence (*usul al-fiqh*). Muslim scholars consider *qiyas* a specific variant of the general concept of *ijtihad,* which is original interpretation and thought. It is also related to *ray,* personal thought and opinion, a forerunner of *qiyas* criticized by traditional authorities as too arbitrary.

Quran, Koran, holy book of Islam, regarded by believers as the true word of God as revealed to the Prophet Muhammad. The Quran is held in high esteem as the ultimate authority in all matters legal and religious and is generally regarded as infallible in all respects. Its Arabic language is thought to be unsurpassed in purity and beauty and to represent the highest ideal of style.

The Quran generally appears as the speech of God, who mostly

speaks in the first person plural ("we"). When the prophet Muhammad is speaking to his compatriots, his words are introduced by the command, "Say", thus emphasizing that he is speaking on divine injunction only. At times the form is also dramatic, bringing in objections by Muhammad's opponents and answering them by counter-arguments. Narrative passages are mostly brief. Stories of prophets and biblical persons are often alluded to as though they are known to the audience. The stress is not on the narrative but on its didactic uses.

In length the Quran is approximately comparable with the New Testament. For purposes of recitation during the holy month of Ramzan it is divided into 30 "portions" (*juz*, plural *ajza*), one for each day of the month. Its main division, however, is into 114 chapters, called *surahs*, of very unequal length. With the exception of the first *surah*, the so-called *fatihah* ("opening" of the book), which is a short prayer, the *surahs* are arranged roughly according to length, *surah* 2 being the longest and the last two or three the shortest. Because the longest *surahs* generally derive from the latter part of Muhammad's activity, the consequence of this arrangement is that the oldest *surahs* are generally to be found towards the end of the book and the youngest generally appear at its beginning.

In the accepted version of the Quran now in use, each *surah* has a heading containing the following elements: (1) a title, which is usually derived from some conspicuous word in the *surah*, such as "The Cow", "The Bee", "The Poets", but is usually not an indication of the contents of the whole chapter; (2) the *bismillah*; the formula-prayer "In the name of God, the Merciful, the Compassionate"; (3) an indication of whether the *surah* was revealed at Mecca or at Medina and of the number of its verses; and finally (4) in some cases one or more *fawatih*, or detached letters (for example, *ta sin, tasin mim*), or *alif lam mim*, the meaning of which has not been satisfactorily explained, though it is thought that they might stand for abbreviated words, indicate certain collections of *surahs*, or have an esoteric significance.

Very few of the *surahs* turn out to be uniform in style or content. The longest text dealing with one subject is *surah* 12, which tells the story of Joseph, differing from the biblical account in a great many details, most of which seem to outside historians to have been drawn from Jewish sources. Otherwise the longer *surahs* are composed of several brief sections dealing with a variety of topics. It is often emphasized that Muhammad brought to his people "an Arabic Quran", a book or set of recitations in the Arabs' own

language comparable to those of Judaism and Christianity. Also the vocabulary of the Quran is overwhelmingly of Arabic origin, but there are, nevertheless, borrowed words, mostly from Hebrew and Syriac, bearing witness to Muhammad's debt to Judaism and Christianity. These loan words are primarily technical terms such as *injil*, "gospel" (Greek *evangelion); taurat*, "the law, or Torah" of Judaism; Iblis, "the Devil" (Greek *diabolos*); or translations or adaptations of theological terms such as *amana*, "to believe" (Hebrew or Aramaic); *salat*, "prayer" (probably Syriac). Such explanations are usually regarded with suspicion by Muslims, since orthodox doctrine holds that the language of the Quran is the purest Arabic.

The verses in the Quran are called *ayah* (plural *ayat*, literally "signs") and vary considerably in length. The shortest verses generally occur in the earliest *surahs*, in which the style of Muhammad's revelation comes very close to the rhymed prose (*saj*) used by the *kahins*, or soothsayers, of his time. As the verses get progressively longer and more circumstantial, the rhymes come farther and farther apart. There is also a change of linguistic style: the earlier *surahs* are characterized by short sentences, vivid expressions, and poetic force; and the later ones become more and more detailed, complicated and, at times, rather prosaic in outlcok and language. As a result, it is sometimes difficult to decide whether or not a rhyme is intended to indicate the end of a verse; and consequently, there are variations in the numbering of verses (for example, between the European editions long used by Western scholars and the official Egyptian edition that has now replaced them in most scholarly works).

According to Muslim tradition the Quran was revealed to Muhammad in separate pieces over some 20 years. On such occasions, Muhammad, it is said, was in a kind of trance or ecstasy, during which the revelations were brought to him by the angel Gabriel. On his return to normal consciousness he recited the words of revelation to those present. There are many traditions about the occasions on which a certain *surah* or part of a *surah* was revealed. Thus the revelation of the Quran is connected with events in the life of the Prophet. Even the traditional recension (version) of the Quran itself classifies the *surahs* as Meccan or Medinan.

Obviously, many people learned the words of the revelation by heart, but there are also traditions that, at the time of their revelation, Muhammad had them written down on "pieces of paper, stones, palm-leaves, shoulder-blades, ribs, and bits of leather",

whatever writing material there was at hand. It is believed that the Prophet indicated to the scribes the context in which a certain passage should be placed.

These traditions may have been reworked and changed to some extent to suit certain dogmatic theories concerning the Quran, but in the main they reflect historical truth. It is obvious that the description of the method of revelation has been somewhat simplified. The Quran itself states (42:50-52) that God spoke to Muhammad "by suggestion, or from behind a veil, or by sending a messenger to suggest what he pleases". The first term (Arabic *wahy*) denotes a "suggestion" or "inspiration" of the kind that is well known by many poets; the Quran also uses a term meaning "it was sent down". The second term seems to suggest some kind of imaginative locution without any accompanying vision. Only the third expression alludes to an angel but without mentioning the name of Gabriel.

After the Prophet's death, and especially after the battle of Yamamah (633), in which a great number of those who knew the Quran by heart had fallen, fear arose that the knowledge of the Quran might disappear. So it was decided to collect the revelations from all available written sources and, as Muslim tradition has it, "from the hearts (memories) of people". A companion of the Prophet, Zayd ibn Thabit, is said to have copied on sheets whatever he could find and to have handed it over to the caliph Umar. After Umar's death the collection was left in the care of his daughter, Hafsah. Other copies of the Quran appear to have been written later, and different versions were used in different parts of the Muslim Empire. In order that there might be no doubt about the correct reading of the Quran, the caliph Uthman (644-656) is reported to have commissioned Zayd ibn Thabit and some other learned men to revise the Quran using the "sheets" of Hafsah, comparing them with whatever material was at hand, and consulting those who knew the Quran by heart. It was decided that in case of doubt about the pronunciation, the dialect of Quraysh, the Prophet's tribe, was to be given preference. Thus anauthoritative text of the Quran (now known as the Uthmanic recension) was established.

The chronology of the *surahs* is a much debated problem. The existing traditions concerning the occasions for the revelation of certain passages cannot always be controlled and may or may not be reliable. European scholars have applied the criteria of style and contents to establish the relative order of the *surahs* or parts

of *surahs*. From the time when Theodor Noldeke published his *History of the Quran* (1860), it has been common to arrange the *surahs* in four groups, deriving from three subsequent periods at Mecca and from Medina. The above exposition of the content of the Quran roughly follows this arrangement.

It would appear that learning the words of the revelation by heart was the normal way of preserving them, and that only on special occasions were the words written down immediately. The existence of various early collections of Quranic material seems to be a warranted fact, although their nature and contents cannot be determined. Some of the *surahs* beginning with separate letters (*al-fawatih*)—certain consonant combinations detached from the main text—occur together in the present Quran and in the order of decreasing length in such a way as to suggest that they once formed separate collections. The establishment of a vulgate recension (a standard version) was not sufficient to secure the uniform and correct reading of the Quran in all details. The Arabic script was incomplete; several consonants were easy to confuse, and there was no way of indicating the vowels to differentiate the variety of possible meanings inherent in a particular combination of consonants. To assure the correct recitation, therefore, it was necessary to know the text more or less by heart. In this way, variant readings arose, warranted by this or that "reader" of the Quran.

In the Muslim view, Muhammad received every word of the Quran directly from God. The Quran describes, and indignantly rejects, accusations that the Prophet had reproduced things that he had drawn from other sources. Western scholars who have analysed the contents of the various revelations have shown that much of the narrative material concerning biblical persons and events difers from the biblical account and seems to have come from later Christian and, above, all from Jewish sources (for example, Midrash). Other motifs, such as the idea of the impending judgement and the descriptions of paradise agree with standard topics in the missionary preaching of the contemporary Syriac church fathers. The dependence need not, however, be of a literary kind, but might be due to influence from oral traditions.

The "readers" (*qurra*, singular *qari*) were the specialists of the text of the Quran. They were at the same time philologians, and it was to a great extent from their dealings with the language of the Quran that the science of Arabic grammar grew. Two schools developed, one at Basra (in present-day Iraq), which was especially interested in systematizing and ordering the material to set up the

rules governing the language, and a rival one at Kufa (also in Iraq), which took more interest in the exceptional. It was theorized that several variant readings could be accepted only if they were based on the Uthmanic recension (version). It was also important that a reading be based on the authority of some renowned reader.

Two works are especially renowned in the field of *tafsir*, namely the commentary of at-Tabari (839-923), a huge, encyclopaedic collection that sums up everything that had been done so far in the field, and the *Kashshaf* of Zamakhshari (1075-1143), which has gained almost canonical reputation, though its author was a Mutazilite and began his work with the words, "Praise be to God created the Quran". A handy commentary of Baydawi (d.c. 1280), which is often quoted as authoritative, is merely an abridged revision of the latter work.

The theological schools of mediaeval Islam all sought to support their doctrines with the aid of Quranic exegesis, and each of them produced their own commentaries. There are also examples of allegorical interpretation (*tawil*) especially in Sufi (Islamic mystical) literature, in which the doctrines of mysticism are found to be hidden behind the literal sense of the Quranic word.

Quranic exegesis gained new significance with the appearance of modernism towards the end of the nineteenth century. The modernists, who sought to revive Islam from its degradation and to reconcile it with what they found valuable in Western scientific traditions, set up the principle of returning to the pure and uncorrupted Islam of the "ancestors". As a consequence, the interpretation of the oldest and original source of Islam was regarded as imperative, and attempts were made to establish the principles necessary for a correct understanding of the Quran. Traditional exegesis was accused of having introduced Israelite legends and false traditions that had nothing to do with the original teachings of the Prophet. On the other hand, the authority of the Quran was never called in question.

The correct interpretation of the Quran became the object of a special branch of learning, *tafsir*, or Quranic exegesis. All kinds of resources were utilized in order to elucidate the meaning of a Quranic passage. Traditions concerning the circumstances surrounding the revelation of certain passages or containing interpretative utterances of the Prophet that had been transmitted orally were recorded and collected, together with other traditions deriving from and concerning the Prophet (*hadith*). Any interpretation of a Quranic passage that could not be supported

by *hadith* was originally rejected. The results of the study of grammar and lexicography were also utilized; examples from contemporary poetry were often quoted in order to elucidate the grammatical structure or the lexical meaning of a passage. Thus, work on the Quran, whose ultimate goal was the correct understanding and application of its teaching, went hand in hand with the development of Arabic grammar and lexicography.

Muhammad Abduh, the founder of modernism in Egypt, for several years published exegetical lectures in the journal *al-Manar*; and they were later published in book form by his Syrian disciple Rashid Rida. In them he accepts the Quran as the literally inspired word of God, in which there can be nothing false or antiquated, and tries to show that the results of modern science and many modern views are already present in the Quran. This is often achieved by twisted interpretations, reading modern ideas into the words of the Quran. For instance, the *jinn* (genil) of *surah* 2:176 that cause disease are interpreted as "microbes", and the words in 2:250, "How often a little company has overcome a numerous company; and God is with those who endure", is taken to refer to ideas reminiscent of Darwin's theory of the struggle for life and the survival of the fittest. Allegorical interpretation is also used when it can serve the purpose of the author. Other modernistic interpreters of the Quran have continued along the same lines. The Quran is, however, left untouched by criticism; as the infallible word of God it cannot have been influenced by the circumstances under which it was revealed, it can contain no mistake, and it cannot be superseded by any new discovery.

In an Urdu commentary on the Quran, which has, in part, been made available in English, Maulana Abul Kalam Azad (1888-1958), an Indian Muslim scholar (minister of education of the Republic of India at the time of his death), developed some new principles about the interpretation of the Quran. He argues that it is necessary to interpret the Quran against the background of its environment; therefore it is necessary to study the cultures and the languages of ancient Arabia and other Semitic peoples. Study of the historical circumstances in which the Quran came into being is said to facilitate the understanding of what is meant to those who received the revelation.

The Quran was first printed to Arabic at Rome by Pagninus Brixiensis (1530), but the edition was never circulated. A. Hinckelmann published an Arabic text at Hamburg in 1694. Since then several European editions have appeared; one of the best was

that of G. Flugel (1834), the first critical edition being often reprinted. It is from this edition that Western scholars have usually quoted the Quran. Several editions are today printed in Muslim countries, and an official Egyptian edition is gaining more and more ground among Western scholars.

The Quran was revealed to Muhamad as "an Arabic book" or an Arabic reading (*quran*), to provide the Arabs with a holy book in their own language, comparable with the scriptures of Judaism and Christianity. As has been noted, the language of the Quran is regarded as surpassing everything that can be written in Arabic. The Quran itself is a miracle and cannot be imitated by man.

As a consequence of this, it is regarded as unfitting to translate the Quran. In countries in which other languages are spoken, the Quran is still recited in Arabic. There exist Muslim translations of the Quran; for example, into Turkish, Urdu, and English (the latter during the Ahmadiyah movement founded in 1889 by Mirza Ghulam Ahmad in the Punjab region of India), but on principle these are regarded as paraphrases, not as translations that can be used for ritual purposes.

The first Latin translation was made in 1143 at the request of an abbot of the monastery of Cluny and was published at Basle in 1543 by Theodor Bibliander and afterwards rendered into Italian, German, and Dutch. The Quran has also been translated into most other European languages. Special mention should be made of R. Blachere's French translation (1949-1950) because of its rather detailed notes, and of R. Paret's German rendering (1962), which is very accurate and makes extensive use of parallel passages within the Quran itself, but is rather dry in its style.

The first French translation was by A. du Ryer (1647); it was translated into English by Alexander Ross (1649-1688). G. Sale's English translation first appeared in 1734 and has passed through many new editions. It has become something of a classic and can still be useful in many respects. A translation by J.M. Rodwell, with the *surahs* arranged in chronological order, appeared in 1861. E.H. Palmer's translation was published in *Sacred Books of the East*, in 1880. Bell's translation "with a critical rearrangement of the *surahs*" (1937-1939) tries to analyse the *surahs* into their smallest units and show how these were joined together to form the present Quran.

Qurra, are professional class of reciters of the text of the Muslim sacred scripture, the Quran. The sheer number of reciters—who by the ninth century, formed an established specialized class—

produced such a variety of subtly differing interpretations that in the time of the Abbasid caliph al-Qahir (reigned 932-934) seven *qurra* were declared the sole orthodox interpreters of the Quran and all other readings were banned. As early as the seventh century AD, in the confrontation at Siffin (657) between the fourth caliph, Ali, and Muawiyah, a contender for the caliphate, the influence of the *qurra* was such that they forced Ali to submit to the arbitration that cost him the caliphate. At the beginning of the ninth century, a union of *qurra*, with its own elected head, the *shaykh al-qurra*, is recorded in Baghdad.

In the early Islamic community Muhammad's divine revelations had often been memorized by his Companions (disciples), a practice derived from the pre-Islamic tradition of preserving poetry orally. It became common for pious Muslims to memorize the Quran in its entirety, even after it had been assembled in written form. Such reciters were often called upon by scholars to elucidate points of pronunciation and meaning obscured by the early and deficient Arabic script, and thus they helped to define the rudiments of Arabic grammar and linguistics.

The science of reciting the Quran (*qiraah*) soon produced a corresponding art of intoning the Quran (*tajwid*), and this ritual chanting enabled large congregations of Muslims to follow the texts with relative ease. Religious persons employed in the mosques still memorize the Quran to aid them in interpreting the revelations to the faithful. In some Arab countries the professional duties of reciting the Quran at festivals and mosque services are generally reserved for blind men, who are trained in *qiraah* from childhood as a means of supporting themselves.

Qutb Minar, one of the tallest minarets in Asia, built by Qutb-ud-din Aibak in the early thirteenth century, the Qutb Minar was built as a victory tower and perhaps also a *minar* (tower) to the Quwat-ul-Islam mosque. The tower, as it stands today, was completed by Firoz Shah with an addition of two more storeys with copious marble inlays, raising its height to about 72 m. The tower tapers from 15 m in diameter at the base of 2.5 m at the top. The stairs inside the tower coil very steeply; the interior has been closed to visitors since the 1970s. Bands of richly carved inscriptions from the Quran mark each of the five diminishing storeys which are separated by projecting balconies. The first three are made of red sandstone, the fourth and fifth of marble and sandstone.

Qutb Shahi Dynasty (1518-1687), Muslim rulers of the kingdom

of Golconda in the Deccan, southeastern India, one of the five successor States of the Bahmani kingdom, the dynasty was founded by Quli Qutb Shah, a Turkish governor of the Bahmani eastern region, which largely coincided with the preceding Hindu State of Warangal. Qutb Shah declared his independence in 1518 and moved his capital to Golconda. Towards the end of the century, Muhammad Quli Qutb Shah built a new capital at Hyderabad, a few kilometres away. The kingdom was noted for its gold and diamonds.

Its government was a Muslim military aristocracy; Persian influence was strong, and the sultans were Shia Muslims. Relations of the dynasty with the Hindu Telugus were generally good. Golconda took part in the overthrow of Vijayanagar (1565) and thereafter was mainly concerned with expansion along the coastal Carnatic. In 1687 the Mughal emperor Aurangzeb annexed the kingdom.

Qutb-ud-Din Aibak, Aybak, a founder of Muslim rule in India and an able general of Muizz-ud-Din Muhammad of Ghur. In childhood, Qutb was sold as a slave and raised at Nishapur. He came into the possession of Muhammad of Ghur, who put him in charge of the royal stables. Eventually he was appointed to military command, and in 1193, after conquering Delhi, Muhammad returned to Khorasan and left the consolidation of the Ghurid conquests in northwest India to Qutb. When Muhammad of Ghur was assassinated (1206), Qutb-ud-Din was his logical successor. He was still technically a slave, and he quickly obtained manumission. He married the daughter of Taj-ud-Din Yildiz of Ghazna, one of the other principal claimants to succeed Muhammad, and by other judiciously arranged marriages consolidated his rule. His son-in-law, most able general, and successor, Iltutmish (reigned 1211-1236), based his power on the conquests of Qutb and was able to establish the independence of the sultanate of Delhi.

With his headquarters at Delhi, Qutb subjugated the areas between the Ganga and Yamuna rivers, and then turned his attention to the Rajputs who were still resisting Ghurid domination. In 1195-1203 he mounted campaigns against their strongholds, while his lieutenant Bakhtiyar Khalji conquered Bihar and Bengal.

Surviving inscriptions describe Qutb as *malik* ("king"), and the Qutb Minar in Delhi still stands to commemorate his victories. He died of injuries received in a polo match.

R

Rada, in Islam, it is a legal relationship established between children when they are nursed by the same woman, the result being that they are forbidden to intermarry. To prove the existence of *rada,* the testimony of a single individual is sufficient. Muslim jurists do not agree on the degree of suckling necessary to establish *rada*. Whereas some consider any act of nursing as sufficient to prohibit marriage, others demand no less than seven acts of suckling to produce an impediment to marriage. Still others argue that the child must be fed entirely. It is illegal to use *rada* purposely to establish an impediment to marriage. Such a prohibition was prevalent in Arabian society even before Islam. Arabs equate such kinship with true blood relationship. In Mecca, the Arabs had a custom, still retained, of hiring professional nurses from among the Bedouins to suckle their children in the belief that a healthy Bedouin woman would raise healthier children. The Prophet Muhammad himself was said to have been suckled by a famous Bedouin nurse named Halimah bint Abi Dhuayb.

Raghunatha Shiromani (b. c. 1475, Navadvipa [now Nabadwip], Bengal, India; d. c. 1550), philosopher and logician he brought the New Nyaya school, representing the final development of Indian formal logic, to its zenith of analytic power. His most famous work in logic was the *Tattva-chintamani-didhiti,* a commentary on the works of Ganesha, founder of the New Nyaya school.

Raghunatha's analysis of relations revealed the true nature of number, inseparable from the abstraction of natural phenomena, and his studies of metaphysics dealt with the negation or non-existence of a complex reality.

Rahbaniyah, the monastic state, whose admissibility in Islam is much disputed by Muslim theologians, this term appears but once in the Quran. The general attitude of Muslims is that Islam encourages asceticism and devotion to piety and therefore sanctions *rahbaniyah*.

Prophet Muhammad, however, reputedly remarked: "No *rahbaniyah* in Islam." Tradition also attributes to him the saying: "Do not trouble yourselves and God will not trouble you. Some have troubled themselves and God has troubled them. Their likes are in the hermitages and monasteries." Such traditions were believed by many Muslim authorities on *hadith* (sayings of the Prophet) to have been coined by those who believed that Islam

does not prohibit monasticism as a form of asceticism but condemns it only when it imitates Christian monasticism's traditional removal from the secular world.

Rajasthani Painting, style of book illustration that developed mainly in the independent Hindu States of Rajasthan in western India in the sixteenth-nineteenth century. It evolved from Western Indian manuscript illustrations, though the Mughal influence became evident in the later years of its development.

Like Mughal art, Rajasthani paintings were meant to be kept in boxes or albums and to be viewed by passing from hand to hand. The technique, too, is similar to that of Mughal painting, though the materials are not as refined and sumptuous.

Rajasthani painting differs from the Mughal painting of the imperial ateliers at Delhi and the provincial courts in its bolder use of colour, an abstract and conventionalized conception of the human figure, and an ornamental treatment of landscape. In keeping with the new wave of popular devotionalism within Hinduism, the subjects principally depicted are the legends of Lord Krishna and his favourite companion, Radha. To a lesser extent there are illustrated scenes from the two major epics of India (the Ramayana and the Mahabharata), the musical modes (*ragamalas*), and the types of heroines (*nayikas*). In the eighteenth century, court portraits, court scenes, and hunting scenes became increasingly common.

The study of Rajasthani painting is comparatively young, and new material is continually being uncovered. Distinct schools have been separated on the basis of style, such as Mewar painting, Bundi painting and that of its neighbouring sister-State of Kota, Kishangarh painting, Bikaner, Jaipur, Marwar, and outside Rajasthan proper, Malwa painting, which is also referred to as central Indian painting.

Rajm, in Islam, "casting of stones" at the devil during the pilgrimage (*hajj*) to Mecca, a pre-Islamic Arabian religious custom retained by the Prophet Muhammad. Historically, Muslim legalists did not agree on the number of stones to be cast or on the exact time for this rite among the other pilgrimage rites. On the tenth day of the Dhu al-Hijjah, the month of the *hajj*, they each throw seven small stones at a stone construction, *al-jamrat al-aqabah*, which is identified by tradition as the site where the patriarch Ibrahim (Abraham) stoned Shaytan (Satan). On the eleventh, twelfth, and thirteenth of the month, the ritual is repeated at all three *jamrahs*, these being stone towers located in the valley of Mina; each is pelted

with seven stones every noon for the three days.

While the casting of stones at the devil symbolizes the expulsion of evil and the abandonment of worldly thoughts, it also serves to protect the pilgrim from evil when he returns to everyday life. Pious Muslims who encourage reciting religious formulae as each stone is thrown emphasize the spiritual meaning of *rajm*. They thus consider the practice, not so much a symbolic cursing or punishing of the devil as a means of invoking the name of God.

Stones for the *rajm* should be found in their natural state, rather than broken from larger rocks; precious stones and stones made of gold and silver are forbidden as wasteful and dangerous. The stones may not be thrown violently and should be not much larger than a lentil so that no harm is caused if someone is struck by accident. Any stones that are collected but not used on the pilgrimage must subsequently be buried, for once they reach the sacred shrine in Mecca, they assume a sacred character.

Rajput, a term derived from the Sanskrit *rajaputra* (son of a king) and it refers to a caste of northern and central India traditionally associated with rulership and warriorhood. The origins of the Rajputs are variously ascribed by historians as dating back to the Vedas to the Hunas or other Central Asian tribes entering India in the fourth and fifth century C.E., or even later.

According to a myth it is believed that from a sacrificial fire sprang the three ancestors of the Suryavamsa or solar clan, the Somavamsa or lunar clan, and the Agnivamsa or fire clan, later diving into thirty-six great families about whose chivalry, genealogies, and heroic deeds bardic songs and epics were composed and are sung to the present day. Many of these were collected by a Colonel James Todd in the 1820s and subsequently published as the *Annals and Antiquities of Rajasthan*.

Among historically famous Rajput families were the Chauhans of Delhi and Ajmer, the Chalukyas of Gujarat, the Paramars of Malwa, and the Pratiharas of Kanauj in the period 800-1200 C.E. The Sisodias of Mewar, the Rathors of Marwar, and the Kachchwahas of Amber/Jaipur became equally famous in the following period, either in armed opposition to invading Turks or, later, in partnership with the Mughals. With their fierce pride and clan rivalries the Rajputs were unable to unite among themselves or forge commonality of purpose with the Marathas in the twilight of the Mughal Empire and retreated to their desert forts.

The Rajputs upheld an exceedingly strict code of martial honor based on the prescribed conduct for a kshatriya and similar in some

respects to the *Bushido* of feudal Japan. In many centuries of warfare against Muslims during which the frontiers of Rajput control were pushed back, the most conspicuous expression of this code was ritual, collective suicide as at Chitor and Jaisalmer in the fourteenth century. Against overwhelming odds of battle male Rajputs charged into attack and certain death (*jauhar*) while female Rajputs burned themselves within their fortresses as sati.

As Britain became the new imperial power in India, the Rajput Princes accepted paramountcy and provided representatives of the British Crown with glamor, jewels, polo players, and hunting grounds. With some exceptions, their states came to be regarded as intellectual, cultural, and social backwaters isolated from the nationalistic and modernizing winds of the twentieth century. The pace of change quickened after Indian independence and the integration of Princely States, with former rulers or members of their families playing a variety of honorable roles—including those of elected representatives, army officers, and ambassadors—in the new democratic structures of the country.

Ram Das, Guru (b. 1534, Lahore, Punjab, India [now in Pakistan]; d. 1581, Goindwal), also called Bhai Jetha, fourth Sikh Guru and founder of the great Sikh centre of Amritsar, now headquarters or capital of the religion, Ram Das continued as Guru (1574-1581) the missionary endeavour begun by his predecessor, Amar Das. Following the tradition of his saintly forerunners, Ram Das urged Emperor Akbar to punish graft among his officials and to endow charitable undertakings of all kinds. He was noted for his humility, piety, and service to others. Shortly before the death of Ram Das, his son, Arjun, succeeded him as guru. On land given to him by the Mughal emperor Akbar, he built a holy tank, or pool. Then, wishing to build a community around it, he invited businessmen and traders to settle there. The town was first named Ramdaspur and then Amritsar.

Ram Raiya, member of a group of dissenters within Sikhism, the Ram Raiyas are descendants of Ram Rai, the eldest son of Guru Har Rai (1630-1661), who was sent by his father as an emissary to the Mughal capital at Delhi. He won the confidence of the emperor Aurangzeb but the displeasure of his own father, who when choosing the next Sikh guru passed over Ram Rai in favour of his younger brother Hari Krishen. A few Ram Raiya *gurdwaras* (Sikh houses of worship) are maintained in Dehra Dun (Uttaranchal State) on land given to Ram Rai by Aurangzeb.

Ramananda, Ramanand, or Ramadatta, North Indian Brahmin,

held by his followers (Ramanandis) to be fifth in succession in the lineage of the philosopher-mystic Ramanuja, he flourished in the 14th-15th century. Ramananda left home as a youth and became a *sanyasi* (ascetic) before settling in Varanasi (Banaras) to study Vedic texts, Ramanuja's philosophy, and yogic techniques. His studies completed, he wandered about teaching and eating with his students, regardless of their caste, but the opposition of his upper-caste companions so angered Ramananda that he left the lineage to found his own sect, the Ramanandi. His original 12 disciples are said to have included at least one woman, members of the lowest castes (including the leather-worker Ravidas), and a Muslim (the mystic Kabir).

The connection between the historical Ramananda and the important monastic community (Ramanandi) that claims him as its founder has also been ca'led into question—both by academic scholars and by a group of "radical Ramanandis", in the early twentieth century, who disputed the Brahmin tie with Ramanuja. The history of the present Ramanandi Sampradaya apparently does not reach back before the seventeenth century, but this does nothing to diminish the fact that it is the largest monastic order of any sectarian affiliation throughout the Indian subcontinent.

Ramcharitmanas, version of the Sanskrit epic-poem the Ramayana, written in a dialect of Hindi by the poet Tulsidas in the sixteenth century, it is one of the masterpieces of medieval Hindu literature and a work with significant influence on modern Hinduism. The poem is distinguished both by its great expression of love for a personal god and by its exemplification through its characters of the ideal conduct of a husband and ruler (Rama), wife (Sita), and brother (Lakshmana).

Ramzan, Ramadan, in Islam, the holy month of fasting is the ninth month of the Muslim year, in which "the Quran was sent down as a guidance for the people".

In the Quran, the development of the Ramzan fast, which is one of the five pillars, or basic institutions, of Islam, may be traced from the injunction to fast on Ashura, the tenth of Muharram, probably once identical with the Jewish Day of Atonement. This injunction was abrogated by a command to fast during Ramzan (2:184).

In its religious function, the month is similar to the Jewish Yom Kippur inasmuch as both constitute a period of atonement. Ramzan, however, is seen less as atonement and more as an obedient response to a command from God. Muslim ordinance prescribes

abstention from food, drink, and sexual intercourse from dawn until dusk throughout the month. The beginning and end of Ramzan are announced when one trustworthy witness testifies before the authorities that the new moon has been sighted; a cloudy sky may, therefore, delay or prolong the fast.

Red Fort, Lal Quilah or Qila, Lal Kila, Mughal fort in Old Delhi, it was built by Shah Jahan in the mid-seventeenth century and remains a main tourist attraction. An earlier Red Fort had been built in Old Delhi in the eleventh century by the Tomara king Anangapala. The Qutb Mosque now stands on the site. A massive fort built in Agra by Emperor Akbar in 1565 is often considered the predecessor of the Delhi fortress. Constructed by Akbar as a military establishment, during Shah Jahan's reign it was partially converted into a palace.

The Red Fort served as the centre of the Mughal Empire for more than 200 years. The palace is actually a series of individual pavilions, each with a specific purpose. The Khas Mahal served as the emperor's private quarters and was the most exquisitely decorated of all the pavilions. The *Diwan-i-khas* was designed to reflect heaven and served as the private audience hall. All public audiences were held in the *Diwan-i-am,* and secret meetings took place in the Royal Tower, or *Shah Burj.*

In 1638 Shah Jahan moved the capital of India from Agra to Delhi, where this new royal palace was constructed. Its construction was begun around 1640 and completed by 1648. The name comes from the massive red sandstone walls, which surround the magnificent piece of Mughal architecture. The palace is made of white marble and decorated in gold and precious stones. Shah Jahan's throne, the peacock throne, used to lie in the middle of the palace, and on the ceiling above was written in gold lettering *Agar firdaus bar-rooye zameen ast, hameen ast-o, hameen ast-o, hameen ast* (If there exists a paradise on this earth, it is this, it is this, it is this.)

Roe, Sir Thomas (1581-1644), the envoy of King James I of England to the Mughal Emperor Jahangir, he lived in India for four years, from 1614-1618, and his *Journal* is a valuable historical source for the period. Roe was able to obtain from Jahangir permission for the East India Company to establish a trading post at the important west coast port of Surat.

Rohilla, a tribal people originally from Roh in Afghanistan who came into India during Mughal times, they established military-political dominance in parts of present-day western Uttar Pradesh

as Mughal power faded. Their leader Nawab Ali Muhammad Khan ruled in Bareilly, Bijnore, and Moradabad between 1740 and 1785. His successors formed an uneasy alliance with the rulers of Awadh in the face of Maratha attacks, but it was ineffective against British expansion. The Rohillas were defeated by the forces of the East India Company in 1774, and their territory formally annexed in 1801.

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Sahibdin, an outstanding Indian artist of the Mewar school of Rajasthani painting, he is one of the few Rajasthani artists whose name is known. His work dominated the Mewar school during the first half of the seventeenth century. Sahibdin produced abstract compositions that are full of brilliant colour and are endowed with religious fervour. Though he was a Muslim, Sahibdin was fully at ease with Hindu themes and painted several series illustrating Hindu religious epics.

Among the important examples of his work that have survived are the *ragamala* (musical modes) series dated 1628, of which many paintings are now in the National Museum, New Delhi; a series on the scriptural text the Bhagavata-Purana, painted in 1648, now in the Bhandarkar Oriental Research Institute, Pune; and the sixth book (*Yuddha-kanda*) of the Ramayana, painted in 1652, now located in the British Museum, London.

Salat, salah, the daily ritual prayer it is enjoined upon all Muslims as one of the five Pillars of Islam (*arkan al-Islam*). Under such special circumstances as illness, a journey, or war, a modification or limited postponement of these *salats* is allowed. Within Muhammad's lifetime five ritual prayers, each preceded by ablution, were observed: *salat al-fajr* (dawn), *az-zuhr* (midday), *al-asr* (afternoon), *al-maghrib* (sunset), and *al-isha* (evening).

Salimiyah, school of Muslim theologians founded by the Muslim scholar and mystic Sahl at-Tustari (d. AD 896), it was named after one of his disciples, Muhammad ibn Salim (d. AD 909). They based this view on the well-known concept that God created man after his image. Consequently, the Salimiyah maintained that every man has an element of divinity that he must try to realize thro''gh constant contemplation.

The Salimiyah spoke of God's *tajalli* (appearance) on the day of judgement in human form for all his creatures to see. When this happens, God's light overwhelm the scene, and salvation will be

granted to everyone and everything. They held also that *ittihad* (mystical union) with God can be achieved through man's contemplation of his own personality until he achieves complete consciousness of it.

Sama, Sufi practice of listening to music and chanting to reinforce ecstasy and induce mystical trance, was regarded by orthodoxy Muslims as un-Islamic, and the more puritanical among them associated the Sufis' music, song, and dancing with drinking parties and immoral activities.

Many Sufis have held that a true mystic does not lose himself in such forms as music but uses them only to bring himself into a spiritual realm, after which he must experience deeper meanings and realities. While Muslim fundamentalist legalists reproved *sama* as an innovation (*bidah*), some Muslim scholars held that it was a useful innovation since it might bring souls nearer to Gold.

Sufis maintain that melodies and rhythms prepare the soul for a deeper comprehension of the divine realities and a better appreciation of divine music. Music, like other beautiful things, draws the Sufi closer to God, who is the source of beauty.

Many Sufis, for example, the Mawlawiyah dervishes, combined dancing with *sama*. Often Sufis requested that after their death there should be no mourning at their funerals, insisting instead that *sama* requires strong ascetic training. An individual must be pure in heart and strong in character before indulging in *sama*; otherwise music and song would arouse his base instincts instead of elevating his spirituality. Some Sufis reject the practice of *sama* altogether.

Samugarh, Battle of, decisive struggle in a contest for the throne between the sons of the Mughal emperor Shah Jahan after his serious illness in September 1657, it was fought between the princes Aurangzeb and Murad Bakhsh, third and fourth sons of the emperor, on the one side, and the eldest son and heir apparent, Dara Shikoh, on the other. Dara had retreated to Samugarh about 16 km east of Agra (Shah Jahan's residence), south of the Yamuna River, after Aurangzeb had turned the line of the Chambal River by finding a little-known and unguarded fort. Dara Shikoh's army of about 60,000 was the larger, but Aurangzeb's was more experienced.

The battle was decided by Dara Shikoh's descent from his elephant at a critical moment, which his troops mistook to indicate his death. After the battle Aurangzeb imprisoned his brother Murad and his father Shah Jahan, while Dara Shikoh, after a long pursuit and a second defeat, was executed in 1659.

Sawm, in Islam, it refers to any religious fast, but particularly the fast during the month of Ramzan.

Sayyid Dynasty, rulers of India's Delhi Sultanate (c. 1414-1451), as successors of the Tughluq dynasty until displaced by the Afghan Lodis, this family claimed to be *sayyids*, or descendants of the Prophet Muhammad. The central authority of the Delhi Sultanate had been fatally weakened by the invasion of Timur (Tamerlane) and his sack of Delhi in 1398. For the next 50 years, North India was virtually divided among a number of military chiefs, the strongest of whom were the Sharqi sultans of Jaunpur.

Khizr Khan (reigned 1414-1421), who had been governor of the Punjab was the first Sayyid ruler of Delhi. He and his three successors occupied themselves in raids to collect revenue, barely maintaining themselves against the Sharqi sultans to the east and the Khokars to the northwest. Khizr's successor, Mubarak Shah, had some success, but, after the latter's assassination in 1434, his two successors, Muhammad Shah and Alam Shah, proved incapable. Alam Shah abandoned Delhi for Badaun in 1448, and three years later Bahlul Lodi, already ruler of the Punjab, seized Delhi. He was the first of the Lodis, the last dynasty of the Delhi Sultanate.

Sectarian Movements, the various Vaishnava and Shaiva sects which emerged within Hinduism, and were spreading beyond the bounds of the Dravidian south. Certain Vaishnava theologians of the Pancharatra and Bhagavata schools, including Ramanuja, a Tamil Brahmin who was for a time chief priest of the Vaishnava temple of Srirangam, near Tiruchirappalli (Trichinopoly), taught in the eleventh century. They gave the growing Vaishnava *bhakti* cults a philosophical framework that also influenced some Shaivite schools.

An important and interesting sect, founded in the twelfth century in the Kannada-speaking area of the Deccan, was that of the Lingayats, or Virashaivas ("Heroes of the Shaiva Religion"). Its traditional founder, Basava, taught doctrines and practices of surprising unorthodoxy: he opposed all forms of image worship and accepted only the *lingam* of Shiva as a sacred symbol. Virashaivism rejected the Vedas, the Brahmin priesthood, and all caste distinctions. Several Lingayat practices, now largely abandoned, such as the remarriage of widows and the burial of the dead, are deliberately antinomian.

The Shaiva sects also developed from the tenth century onwards. In South India there emerged the school of Shaiva-

siddhanta, still one of the most significant religious forces in that region, and one that, unlike the school of Shankara, does not admit the full identity of the soul and God. A completely monistic school of Shaivism appeared in Kashmir in the early ninth century. Its doctrines differ from those of Shankara chiefly because it attributes personality to the absolute spirit, who is the god Shiva and not the impersonal Brahman.

An important development of Shaivism in North India was brought about by Gorakhnath (Gorakhshanatha), who in the thirteenth century became leader of a sect of Shaivite ascetics known as Natha ("Lord") from the title of their chief teachers. The Gorakhnath were particularly important as propagators of the practices of Hatha Yoga, a form of yoga that requires complex and difficult physical exercises and one that has become popular in the West. These *yogis*, who are still numerous, influenced the teaching of several of the *bhakti* poets.

Two other Vaishnava teachers deserve mention. Nimbarka, a Telugu Brahmin of the twelfth or thirteenth century, spread the cult of the divine cowherd and his favourite *gopi* (cowherdess, especially associated with the legends of Krishna's youth), Radha. His sect survives near Mathura but has made little impact elsewhere. More important was Vallabha (Vallabhacharya; 1479-1531), who took the Vaishnava doctrine of grace and emphasized its erotic imagery. His sect is noteworthy because it stresses absolute obedience to the guru (teacher). Early in its existence it was organized with a hierarchy of senior monks (*gosvami*), many of whom became very rich. The Vallabhacharya sect was once very influential in the western half of North India, but it declined in the nineteenth century, in part because of a number of lawsuits against the chief guru, the descendant of Vallabha.

Sena Dynasty, Indian dynasty ruling in Bengal in the eleventh and twelfth centuries, had its ancestors from the south who established themselves as chieftains in southwestern Bengal early in the eleventh century.

Sena rule in Bengal brought about a marked revival of orthodox Hinduism. The caste system, which had become lax because of the Buddhist influence of the Pālas, was re-established and the Bengali system of hypergamy, the socially-upward marriage of women, was reputedly founded by the Sena king Vallalasena. The last important Sena king, Lakshmanasena (c. 1178-c. 1205), became a great patron of literature. The poets Jayadeva and Dhoyi wrote at his court at Nadia. In 1202 Lakshmanasena was expelled from

Nadia by the Turkish chief Muhammad Bakhtyar Khalji and died about three years later. Sena kings continued to rule in eastern Bengal for some decades, but the main political power in Bengal passed to the Muslims.

Hemantasena, the founder of the dynasty, was originally a subordinate of the Pala dynasty. In the mid-eleventh century he declared his independence and set himself up as king. His successor, Vijaysena (reigned c. 1095-1158), built an empire on the ruins of that of the Palas, gaining control of all Bengal and northern Bihar.

Shadhiliyah, shaziliyah, widespread brotherhood of Muslim mystics (Sufis), founded on the teachings of Abu al-Hasan ash-Shadhili (d. 1258) in Alexandria, lays stress at five points—fear of God, living the *sunna* (practices) of the Prophet, disdain of mankind, fatalism, and turning to God in times of happiness and distress. The order, which spread throughout North Africa and Sudan and into Arabia, was created by disciples. Eventhough ash-Shadhili himself discouraged monasticism and urged his followers to maintain their ordinary lives, a tradition still followed.

Shafiiyah, Madhhab Shafii, in Islam is one of the four Sunni schools of religious law, derived from the teachings of Abu Abd Allah ash-Shafii (767-820). This legal school (*madhhab*) stabilized the bases of Islamic legal theory, admitting the validity of both divine will and human speculation. The Shafii school predominates in eastern Africa, parts of Arabia, and Indonesia. Rejecting provincial dependence on the living *sunna* (traditional community practice) as the source of precedent, the Shafiites argued for the unquestioning acceptance of *hadith* (traditions concerning the life and utterances of the Prophet) as the major basis for legal and religious judgements and the use of *qiyas* (analogical reasoning) when no clear directives could be found in the Quran or *hadith*. *Ijma* (scholarly consensus) was accepted but not stressed.

Shah Jahan (b. Jan. 5, 1592, Lahore, India [now in Pakistan]; d. Jan. 22, 1666, Agra, India), Shahjahan, also called (until 1628) Prince Khurram, Mughal emperor of India (1628-1658) and builder of the Taj Mahal, he was the third son of the Mughal emperor Jahangir and the Rajput princess Manmati. Marrying in 1612 Arjumand Banu Begum, niece of Jahangir's wife Noor Jahan, he became, as Prince Khurram, part of Noor Jahan's influential clique of the middle period of Jahangir's reign. In 1622 Shah Jahan, ambitious to win the succession, rebelled, ineffectually roaming the empire until he reconciled with Jahangir in 1625. After Jahangir's death in 1627, the support of Asaf Khan, Noor Jahan's brother,

enabled Shah Jahan to proclaim himself emperor at Agra (February 1628).

Shah Jahan had an almost insatiable passion for building. At his first capital, Agra, he undertook the building of two great mosques, the Moti Masjid and Jama Masjid (Great Mosque), as well as the superb mausoleum known as the Taj Mahal. The Taj Mahal is the masterpiece of his reign and was erected in the memory of the favourite of his three queens, Mumtaz Mahal (the mother of Aurangzeb). At Delhi, Shah Jahan built a huge fortress-palace complex called the Lal Qila ("Red Fort") as well as the Jama Masjid, which is among the finest mosques in India. Shah Jahan's reign was also a period of great literary activity, while the arts of painting and calligraphy were not neglected. His court was one of great pomp and splendour, and his collection of jewels was probably the most splendid in the world.

Shah Jahan's reign was notable for success against the Deccan States. By 1636 Ahamadnagar had been annexed and Golconda and Bijapur forced to become tributaries. Mughal power was also temporarily extended in the northwest. In 1638 the Persian governor of Qandahar, Ali Mardan Khan, surrendered that fortress to the Mughals. In 1646 Mughal forces occupied Badakhshan and Balkh, but in 1647 Balkh was relinquished and attempts to reconquer it in 1649, 1652, and 1653 failed. The Persians reconquered Qandahar in 1649. Shah Jahan transferred his capital from Agra to Delhi in 1648, creating the new city of Shahjahanabad there.

In September 1657 Shah Jahan fell ill, precipitating a struggle for succession among his four sons, Dara Shikoh, Murad Bakhsh, Shah Shuja, and Aurangzeb. The victor, Aurangzeb, declared himself emperor in 1658 and strictly confined Shah Jahan in the fort at Agra until his death.

Shah Jahan has been generally characterized as the very ideal of a Muslim monarch. But though the splendour of the Mughal court reached its zenith under him, he also set in motion influences that finally led to the decline of the empire. His expeditions against Balkh and Badakhshan and his attempts to recover Qandahar brought the empire to the verge of bankruptcy. In religion, Shah Jahan was a more orthodox Muslim than Jahangir or Akbar but a less orthodox one than Aurangzeb. He proved a relatively tolerant ruler towards his Hindu subjects.

Shah Jahan Period Architecture, is the Indian building style that flourished under the patronage of the Mughal emperor Shah Jahan (reigned 1628-1658). The use of the double dome, the recessed

archway inside a rectangular fronton, and parklike surroundings were all favourite devices of builders during the Shah Jahan period. Symmetry and balance between the parts of a building were always stressed, as was delicate ornamental detail. White marble was a favoured building material.

Its crowning achievement is the magnificent mausoleum at Agra, the Taj Mahal. Among the other landmarks of the style are several mosques at the emperor's first capital, Agra, and another great mosque and a huge fortress-palace complex at his second capital, Delhi.

Shahadah, the Muslim profession of faith that "There is no god but Allah; Muhammad is the prophet of Allah." The *Shahadah* is the first of the five Pillars of Islam (*arkan al-Islam*). Every Muslim has to recite it at least once in his lifetime, aloud, correctly, with a full understanding of its meaning, and complete, heartfelt assent.

Shaitan, sheitan, or shaytan, in Islamic myth is an unbelieving class of *jinn* ("spirits"); it is also the name of Iblis, the devil, when he is performing demonic acts.

The exact nature of the *shaitans*, however, is difficult to determine. Historically, among the pre-Islamic Arabs, they functioned as familiars, or Greek demons, providing inspiration for soothsayers and poets. In the stories of Solomon, the *shaitans* seem to be no more than particularly knowledgeable *jinn*. In the Quran, however, they assume the role of devil, an obvious borrowing from Judaic tradition. While they are not necessary evil, they belong to the hordes commanded by Iblis, the devil, who is also called in Arabic *ash-Shaytan*. He and the *shaitans* whisper evil suggestions into men's ears but have no real power over men. It is said that they are as close to men as their blood, but the *shaitans* can only tempt, and their success depends on their ingenuity.

In the system of evil *jinn* outlined by the Arab writer al-Jahiz, the *shaitans* are identified simply as unbelieving *jinn*. Folklore, however, describes them as exceptionally ugly creatures, either male or female, capable of assuming human form—though their feet always remain hooves. They eat excrement and use disease as their weapon and are said to exist on the borderline between light and darkness. Indian and Syrian *shaitans* are described as the strongest of their class.

Shariah, fundamental religious concept of Islam, namely its law, systematized during the second and third centuries of the Muslim era (eighth-ninth centuries AD) comments the total and unqualified submission to the will of Allah (God). Therefore it is

the expression of Allah's command for Muslim society and, in application, constitutes a system of duties that are incumbent upon a Muslim by virtue of his religious belief. Known as the *Shariah* ("the path leading to the watering place"), the law constitutes a divinely ordained path of conduct that guides the Muslim towards a practical expression of his religious conviction in this world and the goal of divine favour in the world to come.

In classical form the *Shariah* differs from Western systems of law in two principal respects. In the first place the scope of the *Shariah* is much wider, since it regulates man's relationship not only with his neighbours and with the State, which is the limit of most other legal systems, but also with his God and his own conscience. Ritual practices, such as the daily prayers, almsgiving, fasting, and pilgrimage, are an integral part of *Shariah* law and usually occupy the first chapters in the legal manuals. The *Shariah* is also concerned as much with ethical standards as with legal rules, indicating not only what man is entitled or bound to do in law, but also what he ought, in conscience, to do or refrain from doing. Accordingly, certain acts are classified as praiseworthy (*mandub*), which means that their performance brings divine favour and their omission, divine disfavour. The others are blameworthy (*makruh*), which means that omission brings divine favour and commission, divine disfavour; but in neither case is there any legal sanction of punishment or reward, nullity or validity. The *Shariah* is not merely a system of law, but a comprehensive code of behaviour that embraces both private and public activities.

Muslim jurisprudence, the science of ascertaining the precise terms of the *Shariah*, is known as *fiqh* ("understanding"). The historical process of the discovery of Allah's law was regarded as completed by the end of the ninth century when the law had achieved a definitive formulation in a number of legal manuals written by different jurists. Throughout the medieval period this basic doctrine was elaborated and systematized in a large number of commentaries, and the voluminous literature thus produced constitutes the traditional textual authority of *Shariah* law.

The second major distinction between the *Shariah* and Western legal systems is the result of the Islamic concept of law as the expression of the divine will. With the death of the Prophet Muhammad in 632, communication of the divine will to man ceased so that the terms of the divine revelation were

henceforth fixed and immutable. When, therefore, the process of interpretation and expansion of this source material was held to be complete with the crystallization of the doctrine in the medieval legal manuals, *Shariah* law became a rigid and static system. Unlike secular legal systems that grow out of society and change with the changing circumstances of society, *Shariah* law was imposed upon society from above. In Islamic jurisprudence, it is not society that moulds and fashions the law, but the law that precedes and controls society.

During his lifetime Muhammad, as the supreme judge of the community, resolved legal problems as they arose by interpreting and expanding the general provisions of the Quran, and the same ad hoc activity was carried on after his death by the caliphs of Medina. But the foundation of the Umayyad dynasty in 661, governing a vast military empire from its centre of Damascus, produced a legal development of much broader dimensions. With the appointment of judges, or *qadis*, to the various provinces and districts, an organized judiciary came into being. The *qadis* were responsible for giving effect to a growing corpus of Umayyad administrative and fiscal law; and since they regarded themselves essentially as the spokesmen of the local law, elements and institutions of Roman-Byzantine and Persian-Sasanian law were absorbed into Islamic legal practice in the conquered territories. Depending upon the discretion of the individual *qadi*, decisions were to be based upon the rules of the Quran where these were relevant; but the sharp focus in which the Quranic laws were held in the Medinian period got lost with the expanding horizons of activity.

For the first Muslim community established under the leadership of the Prophet at Medina in 622, the Quranic revelations laid down basic standards of conduct. But the Quran is in no sense a comprehensive legal code. No more than 80 verses deal with strictly legal matters; while these verses cover a wide variety of topics and introduce many novel rules, their general effect is simply to modify the existing Arabian customary law in certain important particulars.

Of the many early schools of law, the two most important were those of the Malikis in Medina and the Hanafis in al-Kufah, named after two outstanding scholars Malik ibn Anas and Abu Hanifah. Inevitably the Malikiyah and Hanafiyah doctrines, as they were then being recorded in the first compendiums of law, differed considerably from each other, not only because

free juristic speculation was bound to produce varying results but also because the thought of the scholars was conditioned by their different social environments.

A reaction to this situation arose in the early eighth century when pious scholars, grouped together in loose, studious fraternities, began to debate whether or not Umayyad legal practice was properly implementing the religious ethics of Islam. Actively sponsored by the Abbasid rulers, who came to power in the mid-eighth century and pledged to build a truly Islamic State and society, the activities of the jurists (*faqih*, plural *fuqaha*) in these early schools of law marked the real beginning of Islamic jurisprudence. Their aim was to Islamize the law by reviewing the current legal practice in the light of the Quranic principles and then on this basis adopting, modifying, or rejecting the practice as part of their ideal scheme of law.

Ash-Shafii's thesis formed the basis of the classical theory of the roots of jurisprudence (*usul al-fiqh*), which crystallized in the early tenth century. Juristic "effort" to comprehend the terms of the *Shariah* is known as *ijtihad*, and legal theory first defines the course that *ijtihad* must follow. In seeking the answer to a legal problem the jurist must first consult the Quran and the *sunna*. Failing any specific solution in this divine revelation he must employ analogy (*qiyas*) or certain subsidiary principles of reasoning—*istihsan* (equitable preference) and *istislah* (the public interest). The legal theory then evaluates the results of *ijtihad* on the basis of the criterion of *ijma* (consensus). As an attempt to define Allah's law, the *ijtihad* of individual scholars could result only in a tentative conclusion termed *zann* ("conjecture"). But where a conclusion became the subject of unanimous agreement by the qualified scholars, it became a certain (*yaqin*) and infallible expression of Allah's law.

The jurist ash-Shafii (died 820) aimed to eliminate these schisms and produce greater uniformity in the law by expounding a firm theory of the sources from which the law must be derived. Ash-Shafii's fundamental teaching was that knowledge of the *Shariah* could be attained only through divine revelation found either in the Quran or in the divinely inspired traditions (*sunna*) of the Prophet as ascertained through authentic reports (*hadith*). Human reason in law should be strictly confined to the process of analogical deduction, or *qiyas*—problems not specifically answered by the divine revelation were to be solved by applying the principles upon which closely parallel cases had been regulated by the Quran or *sunna*.

Although *Shariah* doctrine was all-embracing, Islamic legal practice has always recognized jurisdictions other than that of the *qadis*. Because the *qadis'* courts were hidebound by a cumbersome system of procedure and evidence, they did not prove a satisfactory organ for the administration of justice in all respects, particularly as regards criminal, land, and commercial law. Hence, under the broad head of the sovereign's administrative power (*siyasah*), competence in these spheres was granted to other courts, known collectively as *mazalim* courts, and the jurisdiction of the *qadis* was generally confined to private family and civil law. As the expression of a religious ideal, *Shariah* doctrine was always the focal point of legal activity, but it never formed a complete or exclusively authoritative expression of the law that in practice governed the lives of Muslims.

Shariah law is a candidly pluralistic system, the philosophy of the equal authority of the different schools being expressed in the alleged dictum of the Prophet: "Difference of opinion among my community is a sign of the bounty of Allah." But outside the four schools of Sunni, or orthodox Islam, stand the minority sects of the Shia and the Ibadis whose own versions of the *Shariah* differ considerably from those of the Sunni Muslims. Shia law in particular grew out of a fundamentally different politico-religious system in which the rulers, or *imams*, were held to be divinely inspired and therefore the spokesmen of the Lawgiver himself. Geographically, the division between the various schools and sects became fairly well defined as the *qadis'* courts in different areas became wedded to the doctrine of one particular school. Thus *Hanafiyah law* came to predominate in the Middle East and the Indian subcontinent; *Malikiyah law* in north, west, and central Africa; *Shafiiyah law* in east Africa, the southern parts of the Arabian peninsula, Malaysia, and Indonesia; *Hanabilah law* in Saudi Arabia, and the Shia communities of India and East Africa, and *Ibadi law* in Zanzibar, Oman, and parts of Algeria.

The substance of traditional *Shariah* law: *Shariah* duties are broadly divided into those that an individual owes to Allah (the ritual practices or *ibadat*) and those that he owes to his fellow men (*muamalat*).

For 6 specific crimes the punishment is fixed (*hadd*): death for apostasy and for highway robbery, amputation of the land for theft, death by stoning for extramarital sexual relations (*zina*) where the offender is a married person and 100 lashes for unmarried offenders, and 80 lashes for an unproven accusation

of unchastity (*qadhf*) and for the drinking of any intoxicant. Outside the *hadd* crimes, both the determination of offences and the punishment therefore lies with the discretion of the executive or the courts.

Offences against the person, from homicide to assault, are punishable by retaliation (*qisas*), the offender being subject to precisely the same treatment as his victim. But this type of offence is regarded as a civil injury rather than a crime in the technical sense, since it is not the State but only the victim or his family who have the right to prosecute and to opt for compensation or "blood money" (*diyah*) in place of retaliation.

The basic principles of the law are laid down in the four root transactions of (1) sale (*bay*), transfer of the ownership of the usufruct (right to use) of property for a consideration; (3) gift (*hibah*), gratuitous transfer of the corpus of property, and (4) loan (*ariyah*), gratuitous transfer of the usufruct of property. These basic principles are then applied to the various specific transactions of, for example, pledge, deposit, guarantee, agency, assignment, land tenancy, partnership, and *waqf* foundations. *Waqf* is a peculiarly Islamic institution wherey the founder relinquishes his ownership of real property, which belongs henceforth to Allah, and dedicates the income of the property in perpetuity to some pious or charitable purpose, which may include settlement in favour of the founder's own family.

A legal capacity to transact belongs to any person "of prudent judgement" (*rashid*), a quality that is normally deemed to arrive with physical maturity or puberty. There is an irrebuttable presumption of law (1) that boys below the age of 12 and girls below the age of 9 have not attained puberty, and (2) that puberty has been attained by the age of 15 for both sexes. Persons who are not *rashid*, on account of minority, mental deficiency, simplicity, or prodigality, are placed under interdiction: their affairs are managed by a guardian and they cannot transact effectively without the guardian's consent.

The Islamic law of transactions as a whole is dominated by the doctrine of *riba*. Basically, this is the prohibition of usury, but the notion of *riba* was rigorously extended to cover, and therefore preclude, any form of interest on a capital loan or investment. And since this doctrine was coupled with the general prohibition on gambling transactions, Islamic law does not, in general, permit any kind of speculative transaction the results of which, in terms

of the material benefits accruing to the parties, cannot be precisely forecast.

Men have the right of polygamy and may be validly married at the same time to a maximum of four wives. Upon marriage a man is obliged to pay to his wife her dower, the amount of which may be fixed by agreement or by custom; and during the marriage he is bound to maintain and support her provided she is obedient to him, not only in domestic matters but also in her general social activities and conduct. A woman who rejects her husband's dominion by leaving the family home without just cause forfeits her right to maintenance.

The legal position of children within the family group, as regards their guardianship, maintenance, and rights of succession, depends upon their legitimacy, and a child is legitimate only if it is conceived during the lawful wedlock of its parents. In Sunni law no legal relationship exists between a father and his illegitimate child; but there is a legal tie, for all purposes, between a mother and her illegitimate child. Guardianship of the person (for example, control of education and marriage) and of the property of minor children belongs to the father or other close male, agnate relative, but the bare right of custody (*hadanah*) of young children, whose parents are divorced or separated, belongs to the mother or the female, maternal relatives.

A divorce may be effected simply by the mutual agreement of the spouses, which is known as *khul* when the wife pays some financial consideration to the husband for her release; and according to all schools except the Hanafiyah a wife may obtain a judicial decree of divorce on the ground of some matrimonial offence—for example, cruelty, desertion, failure of maintain—committed by the husband. But the husband alone has the power unilaterally to terminate the marriage by repudiation (*talaq*) of his wife. *Talaq* is an extrajudicial process: a husband may repudiate his wife at will and his motive in doing so is not subject to scrutiny by the court or any other official body. A repudiation repeated three times constitutes a final and irrevocable dissolution of the marriage; but a single pronouncement may be revoked at will by the husband during the period known as the wife's *iddah*, which lasts for three months following the repudiation (or any other type of divorce) or, where the wife is pregnant, until the birth of the child.

The traditional system of procedure was largely self-operating. After his initial decision as to the incidence of the

burden of proof, the *qadi* merely presided over the predetermined process of the law: witnesses were or were not produced, the oath was or was not administered and sworn, and the verdict followed automatically.

Shariah law was administered by the court of a single *qadi*, who was the judge of the facts as well as the law, although on difficult legal issues he might seek the advice of a professional jurist, or *mufti*. There was no hierarchy of courts and no organized system of appeals. Through his clerk (*katib*) the *qadi* controlled his court procedure, which was normally characterized by a lack of ceremony or sophistication. Legal representation was not unknown, but the parties would usually appear in person and address their pleas orally to the *qadi*.

The standard of proof required, whether one an initial, intermediate or final issue, was a rigid one and basically the same in both criminal and civil cases. Failing a confession or admission by the defendant, the plaintiff or prosecutor was required to produce two witnesses to testify orally to their direct knowledge of the truth of his contention. Written evidence and circumstantial evidence, even of the most compelling kind, was normally inadmissible. Moreover, the oral testimony (*shahadah*) had usually to be given by two male, adult Muslims of established integrity or character. In certain cases, however, the testimony of women as acceptable (two women being required in place of one man), and in lost claims of property the plaintiff could satisfy the burden of proof by one witness and his own solemn oath as to the truth of his claim.

The first task of the *qadi* was to decide which party bore the burden of proof. This was not necessarily the party who brought the suit, but was the party whose contention was contrary to the initial legal presumption attaching to the case. In the case of an alleged criminal offence, for example, the presumption is the innocence of the accused, and in a suit for debt the presumption is that the alleged debtor is free from debt. Hence the burden of proof would rest upon the prosecution in the first case and upon the claiming creditor in the second. This burden of proof might, of course, shift between the parties several times in the course of the same suit, as, for example, where an alleged debtor pleads a counterclaim against the creditor.

If the plaintiff or prosecutor produced the required degree of proof, judgement would be given in his favour. If he failed to produce any substantial evidence at all, judgement would be given

for the defendant. If he produced some evidence, but the evidence did not fulfil the strict requirements of *shahadah*, the defendant would be offered the oath of denial. Properly sworn this oath would secure judgement in his favour; but if he refused it, judgement would be given for the plaintiff, provided, in some cases, that the latter himself would swear an oath.

In most countries, the court system has been, or is being, reorganized to include, for instance, the provision of appellate jurisdictions. In Egypt and Tunisia the *Shariah* courts, as a separate entity, have been abolished, and *Shariah* law is now administered through a unified system of national courts. In India, and, since partition, in Pakistan it has always been the case that *Shariah* law has been applied by the same courts that apply the general civil and criminal law.

As a result, the criminal and general civil law of the *Shariah* was abandoned in most Muslim countries and replaced by new codes based upon European models with a new system of secular tribunals to apply them. Thus, with the notable exception of the Arabian peninsula, where the *Shariah* is still formally applied in its entirety, the application of *Shariah* law in Islam has been broadly confined, from the beginning of the twentieth century, to family law, including the law of succession at death and the particular institution of *waqf* endowments. Throughout the Middle East generally *Shariah* family law is now expressed in the form of modern codes, and it is only in the absence of a specific relevant provision of the code that recourse is had to the traditionally authortative legal manuals. In India and Pakistan much of the family law is now embodied in statutory legislation, and since the law there is administered as a case-law system, the authority of judicial decisions has superseded that of the legal manuals.

During the nineteenth century the impact of Western civilization upon Muslim society brought about radical changes in the fields of civil and commercial transactions and criminal law. In these matters the *Shariah* courts were felt to be wholly out of touch with the needs of the time, not only because of their system of procedure and evidence but also because of the substance of the *Shariah* doctrine, which they were bound to apply.

Sharif, Arabic title of respect, it was restricted, after the advent of Islam, to members of Muhammad's clan of Hashim—in particular, to descendants of his uncles al-Abbas and Abu Talib and of the latter's son Ali by Muhammad's daughter Fatimah. In

the Hejaz (western coast of Arabia), the title of *sharif* is said to have been further restricted to the descendants of Hasan, the elder son of Ali and Fatimah. *Sharifs* originally were heads of prominent families in a town. Later they supplied the local semi-autonomous rulers of Mecca and Medina, especially when the cities were under the suzerainty of Baghdad and Cairo, while after the establishment of Ottoman rule, the Ottomans normally recognized the senior representative of the *sharifs* as prince of Mecca.

Shath, in Sufi Islam, is a divinely inspired statement that Sufis utter in their mystical state of *fana* moments of ecstatic fervour when they are overwhelmed by the divine presence to such a degree that they lose touch with worldly realities. In such moments they utter statements that may seem incoherent or blasphemous if taken literally but are perfectly understood by fellow Sufis who have shared the same experiences. *Shatahat*, Sufis warn, must be interpreted allegorically.

Since the state of mystical trance is normally of a short duration, *shatahat* rarely exceeds six or seven words. The Sufis, however, regard all their writings, and particularly their poetry, as possessing an element of *shath*. For this reason it must also be interpreted allegorically.

Muslim legalists naturally tended to brand as heresy all Sufi *shatahat* that did not conform to Islamic teachings, and many Sufis suffered persecution on this account. The mystic al-Hallaj, for example, was persecuted and finally executed for his famous cry, "I am the Truth." Since "the Truth" is one of the names of God, legalists interpreted the utterance as a blasphemous claim to divinity. Sufi defenders of al-Hallaj argued that in his mystical state he found himself in union with God.

Shattariyah, Sufi (Muslim mystic) order deriving its name from either a fifteenth-century Indian mystic called Shattari or the Arabic word *shatir* ("breaker"), referring to one who has renounced the world.

Sher Shah of Sur, (b. 1486?, Sasaram, India; d. May 22, 1545, Kalinjar, Uttar Pradesh, India), Farid Khan, emperor of North (1540-1545) belonging to the Islamic Sur (Afghan) dynasty of 1540-1557, organized a long-lived bureaucracy responsible to the ruler and a carefully calculated revenue system. For the first time during the Islamic conquest the relationship between the people and the ruler was systematized, with little oppression or corruption.

One of the great Muslim rulers of India, Sher Shah rose from

the rank of private to be emperor. He efficiently administered the army and tax collections, and built roads, rest houses, and wells for his people. He was generally tolerant of non-Muslims, except in his massacre of Hindus after the surrender of Raisen. His tomb at Sasaram is one of the most magnificent in India.

The Mughal governor of Bihar, rewarded him for bravery with the title of Sher Khan. After he defeated a Bengal army, he took over the rule of Bihar. In early 1539 he conquered Bengal and, through clever deception, the Rohtas stronghold southwest of Bengal. At the Battle of Chausa on June 26, 1539, he defeated the Mughal emperor Humayun and assumed the royal title of Farid-ud-Din Sher Shah. In May 1540 at Kannuaj he defeated Humayun once again, and drove his foes from Bengal, Bihar, Hindustan, and the Punjab, and also suppressed the Baluch chiefs on the northwestern frontier. Intent on expanding the sultanate of Delhi, he captured Gwalior and Malwa but was killed during the siege of Kalinjar.

Shia, member of the smaller of the two major branches of Islam, distinguished from the majority Sunni the Shia Muslims were a political faction (*shiat Ali,* "party of Ali") that supported the power of Ali, who was a son-in-law of Muhammad and the fourth caliph (temporal and spiritual ruler) of the Muslim community. Ali was killed while trying to maintain his authority as caliph, and the Shia gradually developed a religious movement that asserted the legitimate authority of Ali's lineal descendants, the Alids.

In 656 Ali had been raised to the caliphate with the support, among many others, of the murderers of the third caliph, Uthman. Ali never quite received the allegiance of all the Muslims, however, and thus had to wage increasingly unsuccessful wars to maintain himself in power. Ali was murdered in 661, and Muawiyah, his chief opponent, became caliph. Ali's son, Husain, later refused to recognize the legitimacy of Muawiyah's son and successor, Yazid, as caliph. The Muslims of the Shia-dominated town of Kufah in Iraq, Ali's former capital, invited Husain to become caliph. The Muslims in Iraq generally failed to support Husain, however, and he and his small band of followers were cut down (680) by the governor of Iraq's troops near Kufah at the Battle of Karbala, which is now a pilgrimage spot for Shia Muslims.

Over the centuries the Shia movement has deeply influenced all Sunni Islam, and its adherents numbered about 60 to 80 million in the late twentieth century, or one-tenth of all Muslims. Shia Islam

is the of the majority faith in Iran, Iraq, and perhaps Yemen (Sana) and has adherents in Syria, Lebanon, East Africa, India, and Pakistan.

Over time the Shia Muslims became a distinct collection of sects who were alike in their recognition of Ali and his descendants as the legitimate leaders of the Muslim community. The Shia Muslims' conviction that the Alids should be the leaders of the Islamic world was never fulfilled over the centuries. But though the Alids never won power, Ali himself was rehabilitated as a major hero of Sunni Islam, and his descendants by Fatimah, Muhammad's daughter, received the courtesy titles of *sayyids* and *sharifs*.

Shirk, in Islam, it means idolatry, polytheism, and the association of God with other deities. Different grades of *shirk* have been distinguished, apart from pure and blatant polytheism.

There is *shirk al-adah* ("the *shirk* of custom"), which includes all superstitions, such as the belief in omens and the seeking of help from soothsayers. *Shirk al-ibadah* ("the *shirk* of worship") is manifested in the belief in the powers of created things—for example, the reverencing of saints, kissing holy stones, and praying at the grave of a holy man. There is *shirk al-ilm* ("the *shirk* of knowledge")—for example, crediting anyone, such as astrologers or interpreters of dreams, with knowledge of the future. All of these types of *shirk* are *shirk saghir* ("the minor *shirk*") in comparison with polytheism.

Shivaji (b. April 1627/Feb. 19, 1630, Shivneri, Pune, India; d. April 3, 1680, Rajgarh, India), Sivaji, Indian prince founded the Maratha kingdom in India, the security of which was based on religious tolerance and on the functional integration of the Brahmins, Marathas, and Prabhus.

Shivaji descended from a line of prominent nobles. Shivaji, whose ancestral estates were situated in the Deccan, in the realm of the Bijapur sultans, found the Muslim oppression and religious persecution of the Hindus intolerable. His widowed mother, a maverick Hindu noblewoman, groomed him right from birth to fight for the rights of the oppressed Hindus and overthrow the Muslim rulers. By the time he was 16, he was convinced that he was the divinely appointed instrument of the cause of Hindu freedom—a conviction that was to sustain him throughout his life.

Shivaji collected a devoted band of followers from among his playmates. He personally trained them in guerilla tactics and began to seize the weaker Bijapur outposts around 1655. He grew from strength to strength and in the process destroyed a number of

influential Hindus who had aligned themselves with the sultans. All the same, his daring and military skill, combined with his sternness towards the oppressors of the Hindus, won him the adulation of the common man. His actions became increasingly bold, and several minor expeditions sent to chastise him proved ineffective.

In 1659, when the sultan of Bijapur sent an army of 20,000 under Afzal Khan to subdue him, Shivaji, lured Afzal Khan to a meeting, where in a deadly embrace, he killed the general with steel claws (a popular weapon at the time, worn on the nails of the hand). Overnight, Shivaji had become a formidable warlord, possessing the horses, the guns, and the ammunition of the Bijapur army.

Alarmed by Shivaji's rising strength, the Mughal emperor Aurangzeb ordered his viceroy of the south to march against him. Shivaji countered by carrying out a daring midnight raid right within the viceroy's encampment, in which the viceroy lost the fingers of one hand and his son was killed. Discomfited by this reverse, the viceroy withdrew his force. Shivaji, as though to provoke the Mughals further, attacked the rich coastal town of Surat and took immense booty.

Aurangzeb could hardly ignore so blatant a challenge and sent out his most prominent general, Mirza Raja Jai Singh, at the head of an army said to number some 100,000 men. The pressure that was exerted by this vast force, combined with the military skill and tenacity of Jai Singh, soon compelled Shivaji to sue for peace and to undertake that he and his son would attend Aurangzeb's court at Agra to be inducted as Mughal vassals. In Agra, hundreds of kilometres far from their homeland, Shivaji and his son were placed under house arrest, where they lived under the threat of execution.

Undaunted, Shivaji feigned illness and, as a form of penance, began to send out enormous baskets filled with sweets to be distributed among the poor. On August 17, 1666, he and his son got themselves carried past their guards in these baskets. His daring escape, possibly the most thrilling episode in a life filled with high drama, was to change the course of Indian history. His followers welcomed him back as their leader, and within two years he not only had won back all the lost territory but had also expanded his domain. He was the first Indian ruler in modern times to appreciate that sea power was essential for trade as well as defence.

Shivaji breathed new life into a moribund race that for centuries had resigned itself to abject serfdom and led them against Aurangzeb, a powerful Mughal ruler. Above all, in a plain age stained by religious savagery, he stands almost alone as one who practised true religious tolerance.

In the summer of 1674, Shivaji had himself enthroned with great fanfare as an independent sovereign. The suppressed Hindu majority rallied to him as their leader. He ruled for six years, through a cabinet of eight ministers. A devout Hindu who prided himself as the protector of his religion, he broke tradition by commanding that two of his relatives, who had been forcibly converted to Islam, should be taken back into the Hindu fold (Hinduism admits no converts). Even though both Christians and Muslims often imposed their creed on the populace by force, he respected their beliefs and protected their places of worship. There were many Muslims were in his service. As sovereign, Shivaji's most noteworthy campaign was in the south, where he forged an alliance with the sultans to stop the Mughals from conquering the entire sub-continent.

The Great Shivaji died after an illness in April 1680, in the mountain stronghold of Rajgarh, which he had made his capital.

Sikh Literature, Myth, and Lore, body of writings relating to Sikhism. The earliest source materials on Guru Nanak are the *Janam-sakhis* ("life stories"), written 50 to 80 years after his death. Neither Nanak's hymns nor Gurdas' *Vars* are specific regarding the events of Nanak's life.

There is only one canonical work: the Adi Granth ("First Book") compiled by the fifth Guru, Arjun Dev, in 1604. There are at least three recensions (versions) of the Adi Granth that differ from each other in minor detail. The version accepted by Sikhs as authentic is said to have been revised by Guru Gobind Singh in 1704. The Adi Granth contains nearly 6,000 hymns composed by the first five Gurus: Nanak (974), Angad (62), Amar Das (907), Ram Das (679), and Arjun (2,218).

Gobind Singh incorporated 115 hymns written by his father, Guru Tegh Bahadur, in it. Besides these compositions, the Adi Granth contains hymns of the *bhakta* saints and Muslim Sufis (notably Ravidas, Kabir, and Farid Khan), and of a few of the bards attached to the courts of the Gurus.

The Dasam Granth ("Tenth Book") is a compilation of writings ascribed to Gobind Singh. Scholars do not agree on the authencity of the contents of this Granth, and it is not accorded the same

sanctity as the Adi Granth. Traditions of the Khalsa are contained in the *Rahatnamas* (codes of conduct) by contemporaries of Gobind Singh.

Sikhism, a religion of India, combining Hindu and Islamic elements, has founded in the Punjab in the late fifteenth century AD by Guru Nanak. Its members are known as Sikhs.

The word Sikh is derived from the Pali *sikkha* or Sanskrit *shishya*, meaning "disciple". Sikhs are disciples of their 10 Gurus (religious teachers), beginning with Nanak (1469-1539) and ending with Gobind Singh (1666-1708).

The majority of Sikhs live in the State of Punjab. Most of the remainder are in the States of Haryana and Delhi or are scattered in other parts of India. Some Sikhs have also settled in Malaysia, Singapore, East Africa, the United Kingdom, the United States, and Canada.

Kabir (1440-1518), a medieval mystic poet and religious synthesist, was the link between Hindu *bhakti* and Islamic Sufism (mysticism), which had gained a large following among Indian Muslims. Sufis (mystics) also believed in singing hymns and in meditation under guidance of a leader. They welcomed non-Muslims in their hospices. Sikhism drew inspiration from both *bhaktas* and Sufis.

Sikhism was a historical development of the Hindu Vaishnava Bhakti Movement—a devotional movement among followers of the god Vishnu—that began in southern India and was introduced to the north by Ramanuja (traditionally, 1017-1137). In the fourteenth and fifteenth centuries, and after prolonged confrontation with Islam, the movement spread across the Indo-Gangetic Plain. The *bhaktas* (devotees) maintained that God, though known by many names and beyond comprehension, is the one and the only reality; that all else is illusion (*maya*); and that the best way to approach God is through repetition of his name (Sanskrit *nama*), singing hymns of praise (Punjabi *kirtan*), and meditation under the guidance of a guru. Traditional Hindu religion and society were hierarchically structured; the Bhakti Movement opposed the Brahmin hegemony over reiigious ritual and the caste system.

Nanak was born in 1469 in the village of Rai Bhoi di Talvani, 65 km from Lahore (in present-day Pakistan). His father was a revenue collector belonging to the Bedi (conversant with the Vedas—the revealed scriptures of Hinduism) subcaste of Kshatriyas (warriors). Nanak received an education in traditional Hindu lore and in the rudiments of Islam. Early in life he began associating

with holy men. At Sultanpur, Nanak had first vision of God, in which he was ordered to preach to mankind. He disappeared while bathing in a stream. When he reappeared on the third day, he proclaimed: "There is no Hindu, there is no Mussulman."

Sikh tradition relates that Nanak also undertook four long voyages: in the east far as Assam; in the south through the Tamil country to Ceylon; in the north to Ladakh and Tibet; and in the west as far as Mecca, Medina, and Baghdad. He spent the last years of his life in Kartarpur (in present-day Pakistan), where he established the first Sikh temple. He nominated one of his disciples, Angad, as his successor.

Angad (Guru 1539-1552) was followed by another disciple, Amar Das (Guru 1552-1574), who later nominated his son-in-law, Ram Das Sohi (Guru 1574-1581) as his successor. Thereafter, the office of Guru remained in the Sohi family. Ram Das was succeeded by his youngest son, Arjun Mal (Guru 1581-1606), who, before his death by torture in Lahore on May 30, 1606, nominated his son Hargobind (Guru 1606-1644). The seventh Guru, Har Rai (Guru 1644-1661), was Hargobind's grandson, who, after his tenure, nominated his young son Hari Krishen (Guru 1661-1664), who died of smallpox at the age of eght. Tegh Bahadur (Guru 1664-1675), who succeeded him, was the son of the sixth Guru, Hargobind. Before his execution in Delhi on November 11, 1675, Tegh Bahadur passed succession to his son, Gobind Rai (Guru 1675-1708).

The execution of two Gurus and persecution by the Mughals compelled the Sikhs to take to arms. This was given religious sanction when, on the Hindu New Year's Day (April 13, 1699), Gobind Rai baptized five Sikhs into a new fraternity which he called the Khalsa, meaning the "Pure" (from the Persian *khales*, also meaning "pure"), and gave himself and them a common surname, Singh ("Lion"). Kaur ("Lioness") is the corresponding name given to all Sikh women. Gobind Singh's military career was not very successful. He lost most of his followers, including his four sons. He was hounded out of the Punjab and assassinated at Nanded (now in Maharashtra) on October 7, 1708. Before his death he declared the succession of Gurus at an end. The military leadership of the Sikhs devolved upon Banda Singh Bahadur. For eight years Banda defied the Mughals and devastated large tracts of eastern central Punjab, until he was captured and, along with 700 of his followers, executed in Delhi in the summer of 1716.

For a few years the Khalsa disappeared into the hills. But when Mughal power was weakened by the incursion in 1738-1739 of the

Persian Nadir Shah, they re-emerged into the plains. They organized themselves under *misl* (from Persian *mesal*, meaning both "example" and "equal") and began to extract protection money from towns and villages. The series of invasions between 1747 and 1769 that were led by Ahmad Shah Durrani completely disrupted Mughal administration. In the battle of Panipat in 1761, the Afghans destroyed rising Maratha power in the north. The power vacuum thus created allowed the Sikhs to establish themselves as the rulers of the Punjab.

In the years of turmoil between the Persian and Afghan invasions, Sikh *misls* had operated in loosely defined areas. Two main divisions emerged: Cis-Sutlej, the area between the Sutlej and the Yamuna rivers, and the Trans-Sutlej, between the Sutlej and the Indus rivers. In 1761 Sikhs wrested the capital city of Lahore from the Mughal governor.

Ranjit Singh's (1780-1839) *misl*, the Shukerchakias, was based at Gujranwala, north of Lahore. Ranjit Singh took possession of the capital in 1799 and two years later had himself crowned *maharaja* of the Punjab. The English, who had advanced beyond Delhi, took the Cis-Sutlej States under their protection and compelled Ranjit Singh to accept the Sutlej River as the southeastern limit of his kingdom. There, after Ranjit Singh systematically brought the Trans-Sutlej region under his suzerainty, he took Multan in 1818 and Kashmir in 1819. In the following winter he extended his domain north and west beyond the Indus River into the land of the Pathans.

Ranjit Singh then began modernizing his army by employing European officers to train his troops. This army defeated the Pathans and Afghans and extended Sikh power to the Khyber Pass.

After taking the Cis-Sutlej States under their protection, the British began to make plans for extending their empire up to the Indus River. Even during Ranjit Singh's lifetime they had been interfering in the affairs of Afghanistan, and they had persuaded him to join in an Anglo-Sikh expedition to Kabul. After the death of Ranjit Singh the Sikh kingdom disintegrated rapidly. Ranjit's eldest son and successor, Kharak Singh, was deposed by his own son, Naonihal Singh, and died of excessive use of opium. On the same day, Naonihal Singh was mortally injured when a gateway collapsed on his head. Kharak Singh's widow, Chand Kaur, occupied the throne for a few months until she was deposed and later murdered by Ranjit Singh's second son, Sher Singh. On September 15, 1843, Sher Singh, his son Pratap Singh, and chief minister Dhian Singh Dogra were murdered by Chand Kaur's

kinsmen, who in their turn were slain by Dhian Singh's son, Hira Singh Dogra. Ranjit Singh's youngest son, Dalip Singh, was proclaimed *maharaja* with his mother, Jindan Kaur, as regent and Hira Singh Dogra as prime minister. Power passed, however into the hands of the *panchayat* (elected council) of the Khalsa army, which compelled the Dogra to flee Lahore and then slew him in flight.

The British began to move their troops to the Sikh frontier and made preparations to cross the Sutlej River. On December 11, 1845, the Khalsa army began crossing the river to intercept a British force led by their commander-in-chief and the governor general. In a series of bitterly contested battles at Mudki (December 18), Firoz Shah (Firozpur; December 21-22), Aliwal (January 28, 1846), and Sobraon (February 10)—often called the First Sikh War—the Khalsa were defeated. The British annexed the territory between the Sutlej and Beas rivers; forced the Sikhs to reduce their army; and, on their failure to pay a large war indemnity, forced them to cede Jammu and Kashmir, which were then sold to Gulab Singh Dogra. A British resident was posted at Lahore to administer the rest of the Sikh kingdom during the minority of Dalip Singh.

After many years of chaos, the Punjab was administered efficiently and fairly. Consequently, when the Indian Mutiny broke out in 1857, the province stayed loyal to the British, and the Sikhs played a prominent role in suppressing the mutiny. For this loyalty and help they were rewarded by grants of land. The proportion of Sikhs in the British Army was increased. A regulation was passed requiring Sikh soldiers to observe Khalsa traditions. With the reclamation of desert lands through an extensive system of canals, unprecedented prosperity came to the Punjab. Sikhs were the most favoured settlers. Sikh loyalty was evidenced in World War I, in which Sikhs formed more than one-fifth of the British Indian Army.

The depression that followed the war led to widespread disturbances, climaxed in the killing, on April 13, 1919, at Jallianwala Bagh in Amritsar, of almost 400 people. Sikhs also clashed with the authorities over the possession of their *gurdwaras* (temples), which were under the control of hereditary priests. The Sikh masses turned from their British connection to join Mahatma Gandhi's freedom movement. The progressive introduction of democratic reforms further reduced their earlier privileged status under British rule. Their participation on the British side in World War II was considerably less enthusiastic than it had been in 1914-1918.

When the subcontinent was partitioned into India and Pakistan in 1947, the Sikh population was divided equally on both sides of the boundary line. Since the partition had been preceded by savage Sikh-Muslim riots, some 2.5 million Sikhs were compelled to leave Pakistan.

Increased wheat production during the 1970s brought unprecedented prosperity to Sikh farmers. Material improvement was accompanied by the growth of Sikh fundamentalism under the leadership of Jarnail Singh Bhindranwale. Tension increased between Sikhs and Hindus as the Akali Religious Party (Shiromani Akali Dal, or SAD), the predominant Sikh political party, began demanding more political and economic advantages for Sikhs.

The government of free India abolished privileges previously extended by the British to religious minorities, including the Sikhs. Thus, the proportion of Sikhs in defence and civil services declined. The partition also adversely affected the Sikh agricultural classes, who had abandoned rich farmlands in Pakistan and changed places with Muslims of east Punjab whose holdings were much smaller. The decline in their fortunes nurtured a sense of grievance and gave birth to agitation for a Punjabi-speaking province in India in which Sikhs would form a majority of the population. This demand was conceded after the Indo-Pakistan war in 1965.

By the early 1980s the demands of the SAD had become strongly militant, and there was an escalation in sectarian violence. The Indian government responded by arresting and imprisoning thousands of Sikhs. Armed bands, under the direction of Bhindranwale, spread a reign of terror throughout the Punjab region. Matters came to a head in 1984, when Bhindranwale and his followers entrenched themselves in the compound of the Golden Temple (Harimandir). In June the Indian Army launched an assault on the temple that killed several hundred Sikhs (including Bhindranwale) and resulted in heavy damage to the temple buildings. In October Indian prime minister Indira Gandhi was assassinated by two Sikh members of her bodyguard, igniting widespread Hindu violence against Sikhs. These two events caused deep resentment in the Sikh community and fuelled the movement demanding the establishment of a separate Sikh State.

The earliest source materials on Nanak are the *Janam-sakhis* ("life stories"), written 50 to 80 years after the death of the Guru. Other historical writings date from the eighteenth and nineteenth centuries.

Although the Gurus themselves disclaimed miraculous powers,

a vast body of *sakhis* ("stories") recounting such miracles grew up, and with them *gurdwaras* commemorating the sites where they were performed. It also became an article of belief that the spirit of one Guru passed to his successor "as one lamp lights another". This notion gained confirmation through the fact that the Gurus used the same poetic pseudonym, "Nanak", in their compositions.

A composition, about which little is known, but which has played an important role in Sikh affairs, is a collection of prophecies, *Sau Sakhi* ("Hundred Stories"), ascribed to Gobind Singh. Various versions are known to have been published prophesying changes of regimes and the advent of a redeemer who will spread Sikhism around the globe.

There is only one canonical work, the Adi Granth ("First Book") compiled by the fifth Guru, Arjun, in 1604. There are at least three recensions of the Adi Granth that differ from each other in minor detail. The version accepted by Sikhs as authentic is said to have been revised by Gobind Singh in 1704. The Adi Granth contains nearly 6,000 hymns composed by the first five Gurus: Nanak (974), Angad (62), Amar Das (907), Ram Das (679), and Arjun (2,218). Gobind incorporated 115 hymns written by his father, Tegh Bahadur, in it. Besides these compositions, the Adi Granth contains hymns of the *bhakta* saints and Muslim Sufis (notably Ravidass, Kabir, and Farid Khan), and of a few of the bards attached to the courts of the Gurus.

The Dasam Granth ("Tenth Book") is a compilation of writings ascribed to Gobind Singh. Scholars do not agree on the authenticity of the contents of this Granth, and it is not accorded the same sanctity as the Adi Granth. Traditions of the Khalsa are contained in the *Rahatnamas* (codes of conduct) by contemporaries of Gobind Singh.

Basic Principle and Practices: Concept of the Khalsa: Khalsa is a concept of a "chosen" race of soldier-saints committed to a spartan code of conduct (consisting of abstinence from liquor, tobacco, and narcotics and devotion to a life of prayer) and a crusade for *dharmayudha*—the battle of righteousness. The number five has always had mystic significance in the Punjab—"Land of the Five Rivers". "Where there are five, there am I," wrote Gobind Singh. The first Khalsa were *panj piyares*—the five beloved ones. The ideal goal of all young Sikhs is to take *pahul* ("baptism") and thus become Khalsa. The *sahajdhari* ("slow-adopter") is asumed to be preparing himself gradually for the initiation.

Views on the nature of man and the universe: Speculation on the

origin of the cosmos is largely derived from Hindu texts. Sikhs accept the cyclic Hindu theory of *samsara*—birth, death, and rebirth—and *karma*, whereby the nature of one's life is determined by one's actions in a previous life. Humans are, therefore, equal to all other creatures, except insofar as they are sentient. Human birth is the one opportunity to escape *samsara* and attain salvation.

Monotheism: Unity of the godhead is emphasized in Sikhism. Nanak used the Hindu Vedantic concept of *om*, the mystic syllable, as a symbol of God. To this he added the qualifications of singleness and creativity and thus constructed the symbol *ik* ("one") *om kar* ("creator"). The opening lines of his morning prayer, *Japji*, called the *mul mantra* ("Root Belief") of Sikhism, define God as the One, the Truth, the Creator, immortal and omnipresent. God is also *nirankar* (formless) and beyond human comprehension. Sikh scriptures use many names, both Hindu and Muslim, for God. Nanak's favourite names were Sat-Kartar ("True Creator") and Sat-Nam ("True Name"). Later the word Wahe-Guru ("Hail Guru") was added and is now the Sikh synonym for God.

The notion of the five Ks: The five emblems of the Khalsa, all beginning with the letter "k", have no scriptural basis but are mentioned in the *Rahatnama* written by Gobind Singh's contemporaries. The most important of the Ks is *kesha* ("hair"), which the Khalsa must retain unshorn. A Khalsa who cuts off his hair is a *patit* ("renegade"). The sanctity of unshorn hair is older than Guru Gobind Singh—the founder of the Khalsa—for many of the earlier Gurus also followed the tradition (common among certain sects of Hindu ascetics as well) of letting their hair and beards grow. The other four Ks are *kangha* ("comb"); *kacch* ("drawers"), worn by soldiers; *kirpan* ("sabre"); and *kara* ("bracelet") of steel, commonly worn on the right arm. The usually accepted explanation of the *kara* is that it is the Guru's charm against evil—a variation of the Hindu *rakhi* tied by sisters on the wrist of their brothers to keep them from harm.

Concepts of spiritual authority: The sole repository of spiritual authority is the Adi Granth. In the event of disputes, a conclave is summoned to meet at the Akal Takht ("Throne of the Timeless"), a building erected by the sixth Guru, Hargobind, facing the Golden Temple (Harimandir) in Amritsar. Resolutions passed at the Akal Takht have spiritual sanction. Sikh religion and politics have always been intimately connected, and belief in a Sikh State is an article of faith. *"Raj kareyga Khalsa"* ("the Khalsa shall rule") is chanted at the conclusion of every service.

Social consequences of beliefs: The main consequence of Sikh belief has been a gradual breaking away from the Hindu social system and the development of Sikh separatism. The singular worship of the Adi Granth excludes worship of all other objects common among Hindus (the Sun, rivers, and trees) and also puts a stop to the practice of ritual purifications and pilgrimages to the Ganga. Since every Sikh is entitled to read the scripture, Sikhs do not have a priestly caste similar to the Brahmins in Hinduism. Sikh insistence on commensality (eating together) at the Guru *ka langar* ("kitchen of the Guru") destroyed the traditional Hindu pattern of caste among them and substituted a far less rigid social structure. Sikhs are grouped into three broad categories based largely on ethnic differences: Jats (agricultural tribes), non-Jats (erstwhile Brahmins, Kshatriyas, and Vaishyas—the three highest groups of the traditional Hindu social system), and Mazhabis (untouchables). The Jats, though low in the caste hierarchy, are preeminent; the Mazhabis, though converts from Hindu outcastes (untouchables outside the caste system) and still discriminated against, have a much higher status than untouchables in Hindu society. This three-tiered system is in a state of flux: among the educated urban classes it is breaking up, but in the vilages a form of apartheid persists.

Views on idolatry and rituals: Sikhism forbids representation of God in pictures and the worship of idols. Nevertheless, the Adi Granth itself has become an object of intense ceremonial reverence and as such is known as Granth Sahib ("The Granth Personified"). Granth Sahib is "roused" in the morning and placed under an awning draped in fineries. Devotees pay obeisance and place offerings before it. In the evening it is put to rest for the night. On festival days it is taken in procession through the streets. Most rituals centre on the Adi Granth. The nonstop recitation from cover to cover by a relay of readers (*akhand-path*), which takes two days and nights, has become popular.

Recitation of Nama: Sikhism is often described as *nammarga* ("the way of *nama*") because it emphasizes the constant repetition (*jap*) of the name of God and the *gurbani* (the divine hymns of the Gurus). *Nama* cleanses the soul of sin and conquers the source of evil, *haumain* ("I am")—the ego. Thus tamed, the ego becomes a weapon with which one overcomes lust, anger, greed, attachment, and pride. *Nama* stills the wandering mind and induces a superbody stillness (*divya drishti*), opens the *dasam duar* ("tenth gate"—the body has only nine natural orifices) through which enters divine light; and thus a person attains the state of absolute bliss.

Practices and institutions: The Guru and the disciple: The guidance of the Guru towards the attainment of *moksha*—release—is absolutely essential. The Guru or the Satguru—true Guru—is accorded a status only a shade below that of God. His function is to point the way to the realization of the truth, to explain the nature of reality, and to give the disciple the gift of the divine word (nam-dan). Although the line of Gurus ended with Gobind Singh and Sikhs regard the Adi Granth as their "living" Guru, the practice of attaching oneself to a sant ("saint") and elevating him to a status of a Guru has persisted and is widely practised.

Sacred times and places: Early hours of the day are ambrosial hours (*amritvela*), most appropriate for prayer and meditation. Though not specifically prescribed as such, *gurdwaras* with historical associations are, in fact, places of pilgrimage. Preeminent among them is the Golden Temple at Amritsar, the holiest shrine of the Sikhs. Nankana, the birthplace of Nanak (now in Pakistan), comes second. There are also five thrones (Akal Takhts) that are accorded special sanctity; these are at Amritsar, Anandpur, Patiala, Patna, and Nanded. The last four are the places associated with Gobind Singh. From all of them, proclamations can be made to all the Khalsa.

The first Sikh place of worship was built by Nanak at Kartarpur and was, like Hindu temples, known as *dharmashala* ("place of faith"). At a later stage, a Sikh temple was called a *gurdwara*, meaning "gateway to the Guru". There are more than 200 historical *gurdwaras* associated with the Gurus, which are controlled by the Shiromani Gurdwara Prabandhak Committee (SGPC) set up by the Sikh Gurdwaras Act of 1925.

In addition to historical *gurdwaras*, every place with a sizeable Sikh population is likely to have a *gurdwara* of its own. In well-to-do homes, a room is often set apart for this purpose. The only object of worship is the Adi Granth. Sikhs observed all festivals celebrated by the Hindus of northern India. In addition, they celebrate the birthdays of the first and the last Gurus and the martyrdom of the fifth (Arjun) and the ninth (Tegh Bahadur). The biggest fair is on the first of Baisakh (mid-April), which is also the birthday of the Khalsa itself.

The Khalsa Sangat: The Sangat ("Congregation") is usually called the Sadh-sangat ("Congregation of Holy Men") and thus is invested with sanctity. The Sangat in each *gurdwara* elects its own governing body, and decisions are taken by vote. As a rule women do not participate in the deliberations. The SGPC at Amritsar is the general

governing body of Sikhism.

Sectarian differences: The first dissenters from the mainstream of Sikhism—known as the Udasis—were followers of Nanak's elder son, Shri Chand. The order inclined towards asceticism and later furnished priests (*mahants*) for gurdwaras. They were ousted from control by the SGPC in 1925. Followers of Ram Rai, who was passed over by his father, Har Rai (seventh Guru), in favour of a younger son, Hari Krishen (eighth Guru), broke away to become Ram Raiyas. They have their headquarters in Dehra Dun, Uttar Pradesh.

Khalsa, who do not believe that the line of Gurus ended with Gobind Singh, have continued the tradition of having a living Guru. Among these, the Bandai Khalsa (followers of Banda Bahadur) are now extinct, but the Namdharis and Nirankaris worship living Gurus.

Rites of passage and other ceremonies: No specific rites are prescribed for birth, but the practice of chanting the first five verses of Nanak's *Japji* is observed among some Sikhs when a child is born. A few days later the child is brought to the *gurdwara*. The Adi Granth is opened and the child given a name beginning with the first letter of the first word on the left page. When a child has learned some Gurmukhi script he is initiated into reading the Adi Granth. The most important ceremony is that of *pahul* ("baptism"), usually administered a puberty. The initiate takes *amrit* ("nectar") and is admitted to the Khalsa fraternity. During a Sikh marriage ceremony (*anand karaj*), the groom and bride are required to go around the Adi Granth four times to the chanting of wedding hymns. On death, there is continual chanting of hymns until the body is prepared for cremation. A final *ardasa* ("supplicatory") prayer is said before the funeral pyre is lit. Ashes of the dead are usually deposited in a river, preferably one of the Hindus sacred rivers, such as the Ganga.

Sikh welfare and educational institutions: The SGPC is the chief welfare organization of the Sikhs. The Sikh Educational Conference, which has been meeting annually since 1908, is the chief educational organizations and is credited with the establishment of a large number of schools. In 1965 two socio-religious organizations, the Guru Gobind Singh Foundation and the Guru Nanak Foundation, endowed many university chairs for the study of Sikhism and for the publication of material on Sikh history and religion.

Slave Dynasty (1206-1290), line of sultans at Delhi, India, that lasted for nearly a century, the Slave dynasty was founded by Qutb-

ud-Din Aibak, a favourite slave of the Muslim general and laster sultan Muhammad Ghuri. When Muhammad Ghuri was assassinated in 1206, Qutb-ud-Din took power in Lahore. He managed to consolidate his position in a seesawing war with a rival Slave ruler, Taj-ud-Din Yildiz, during which he captured and lost Ghazna. He was eventually confined to being a purely Indian sovereign. He died in 1210 as a result of a polo accident, and the crown shortly passed to Iltutmish, his son-in-law.

Iltutmish, the greatest of the Slave kings, defeated Yildiz (1215), restored the Bengal governor to obedience, and added considerable new territory to the empire, including lower Sind.

After the death of Iltutmish, his able daughter Raziya attempted to serve as sultan but was defeated by opposing Turkish slave nobles. After 1246 the sultanate was controlled by Ghiyas-ud-Din Balban, who was to be sultan himself from 1266 to 1287. Under Balban the Delhi Sultanate fought off several Mongol invasions. The Slave dynasty ended when Jalal-ud-Din Firuz Khalji staged a successful coup on June 13, 1290, and brought the Khaljis to power.

Somnath, Patan-somnath, or Somnath-patan, ancient ruined city in south-western Gujarat State, it is the site of the temple of Shiva as Somanatha. According to an ancient tradition in the Indian epic Mahabharata, Somnath was the scene of the massacre of the Yadava clan and of the subsequent death of Krishna, the eighth incarnation of Vishnu. Recent excavations there have revealed a settlement dating from about 1500 BC. Patan, a port on the old city site, is now over-shadowed by the adjacent port of Veraval. The temple was ravaged by the Muslim invader Mahmud of Ghazna in AD 1024-1025. Reconstructed in 1169, it was destroyed again in the final Muslim invasions of the late thirteenth century. Subsequently rebuilt and destroyed on several occasions, it was reconstructed again in 1951.

Subhah, string of Muslim prayer beads whose units (100, 25, or 33) represent the names of God. As the beads (made of wood, bone, or precious stones) are touched one by one, Muslims may recite any of numerous formulae, the most common being "Glory to Allah".

The *subhah* is widely used and is recognized as a sign of piety by most Muslims. The Wahhabi, a Muslim sect founded in the eighteenth century considered the *subhah* a harmful innovation (*bidah*) whose use was consequently forbidden to true believers.

Sufism, Sufiism, mystical Islamic belief and practice in which Muslims seek to find the truth of divine love and knowledge

through direct personal experience of God, it consists of a variety of mystical paths that are designed to ascertain the nature of man and God and to facilitate the experience of the presence of divine love and wisdom in the world.

Though the roots of Islamic mysticism formerly were supposed to have stemmed from various non-Islamic sources in ancient Europe and even India, it now seems established that the movement grew out of early Islamic asceticism that developed as a counterweight to the increasing worldliness of the expanding Muslim community; only later were foreign elements that were compatible with mystical theology and practices adopted and made to conform to Islam.

By educating the masses and deepening the spiritual concerns of the Muslims, Sufism has played an important role in the formation of Muslim society. The Sufis have been responsible for a large-scale missionary activity all over the world, which still continues. Sufis have elaborated the image of the Prophet Muhammad—the founder of Islam—and have thus largely influenced Muslim piety by their Muhammad-mysticism. Without the Sufi vocabulary, Persian and other literatures related to it, such as Turkish, Urdu, Sindhi, Pashto, and Punjabi, would lack their special charms. Through the poetry of these literatures mystical ideas spread widely among the Muslims. In some countries Sufi leaders were also active politically.

Islamic mysticism is called *tasawwuf* ("to dress in wool") in Arabic, but it has been called Sufism in Western languages since the early nineteenth century. An abstract word, Sufism derives from the Arabic term for a mystic, *sufi*, which is in turn derived from *suf*, "wool", plausibly a reference to the woollen garment of early Islamic ascetics. The Sufis are also generally known as "the poor", *fuqara*, plural of the Arabic *faqir*, in Persian *darvish*, whence the English words fakir and dervish.

The first stage of Sufism appeared in pious circles as a reaction against the worldliness of the early Umayyad period (AD 661-750). From their practice of constantly meditating on the Quranic words about Doomsday, the ascetics became known as "those who always weep" and those who considered this world "a hut of sorrows". They were distinguished by many acts of piety, and especially by a predilection for prayers at night.

The introduction of the element of love, changed asceticism into mysticism. *Rabiah al-Adawiyah* (died 801), a woman from Basra first formulated the Sufi ideal of a love of God that was

disinterested, without hope for paradise and without fear of hell. In the decades after Rabiah, mystical trends grew everywhere in the Islamic world, partly through an exchange of ideas with Christian hermits. A number of mystics in the early generations had concentrated their efforts upon *tawakkul*, absolute trust in God, which became a central concept of Sufism. At the same time the concept of divine love became more central, especially among the Iraqi Sufis. Its main representatives are Nuri, who offered his life for his brethren, and Sumnun "the Lover".

The last great figure in the line of classical Sufism is *Abu Hamid al-Ghazali* (died 1111), who wrote, among numerous other works, the *Ihya ulum ad-din* ("The Revival of the Religious Sciences"), a comprehensive work that established moderate mysticism against the growing theosophical trends—which tended to equate God and the world—and thus shaped the thought of millions of Muslims. His younger brother, Ahmad al-Ghazali, wrote one of the subtlest treatises (*Sawanih*; "Occurrences" [stray thoughts]) on mystical love, a subject that then became the main subject of Persian poetry.

Sufi thought was, in these early centuries, transmitted in small circles. Some of the *shaykhs*, Sufi mystical leaders or guides of such circles, were also artisans. In the tenth century, it was deemed necessary to write handbooks about the tenets of Sufism in order to soothe the growing suspicions of the orthodox; the compendiums composed in Arabic by Abu Talib Makki, Sarraj, and Kalabadhi in the late tenth century, and by Qushayri and, in Persian, by Hujviri in the eleventh century reveal how these authors tried to defend Sufism and to prove its orthodox character. It should be noted that the mystics belonged to all schools of Islamic law and theology of the times.

The greatest mystical poet in the Persian language, *Jalal ad-Din ar-Rumi* (1207-1273), was moved by mystical love to compose his lyrical poetry that he attributed to his mystical beloved, Shams ad-Din of Tabriz, as a symbol of their union. Rumi's didactic poem *Masnavi* in about 26,000 couplets—a work that is for the Persian-reading mystics second in importance only to the Quran—is an encyclopaedia of mystical thought in which everyone can find his own religious ideas. Rumi inspired the organization of the whirling dervishes—who sought ecstasy through an elaborate dancing ritual, accompanied by superb music. His younger contemporary Yunus Emre inaugurated Turkish mystical poetry with his charming verses that were transmitted by the Bektashiyah (Bektasi) order of dervishes and are still admired in modern Turkey. In Egypt, among

many other mystical trends, an order—known as Shadhiliyah—was founded by ash-Shadhili (died 1258); its main literary representative, Ibn Ata Allah of Alexandria, wrote sober aphorisms (*hikam*).

The basic ideals of Sufism permeated the whole world of Islam; and at its borders as, for example, in India, Sufis largely contributed to shaping Islamic society. Later some of the Sufis in India were brought closer to Hindu mysticism by an overemphasis on the idea of divine unity which became almost monism—a religiophilosophic perspective according to which there is only one basic reality, and the distinction between God and the world (and man) tends to disappear. The syncretistic attempts of the Mughal emperor Akbar (died 1605) to combine different forms of belief and practice, and the religious discussions of the crown prince Dara Shikoh (executed for heresy, 1659) were objectionable to the orthodox.

Typically, the counter-movement was again undertaken by a mystical order, the *Naqshbandiyah,* a Central Asian fraternity founded in the fourteenth century. Contrary to the monistic trends of the school of *wahdat al-wujud* ("existential unity of being"), the later Naqshbandiyah defended the *wahdat ash-shuhud* ("unity of vision"), a subjective experience of unity, occurring only in the mind of the believer, and not as an objective experience. Ahmad Sirhindi (died 1624) was the major protagonist of this movement in India. His claims of sanctity were surprisingly daring: he considered himself the divinely invested master of the universe. His refusal to concede the possibility of union between man and God (characterized as "servant" and "Lord") and his sober law-bound attitude gained him and his followers many disciples, even at the Mughal court and as far away as Turkey. In the eighteenth century, Shah Wali Allah of Delhi was connected with an attempt to reach a compromise between the two inimical schools of mysticism; he was also politically active and translated the Quran into Persian, the official language of Mughal India. Other Indian mystics of the eighteenth century, such as Mir Dard, played a decisive role in forming the newly developing Urdu poetry.

The Sufis have produced a literature of impressive extent and could defend their writing activities with another *hadith*: "He who knows God talks much." The first systematic books explaining the tenets of Sufism date from the tenth century; but earlier, Muhasibi had already written about spiritual education, Hallaj had composed meditations in highly concentrated language, and many Sufis had used poetry for conveying their experiences of the ineffable mystery

or had instructed their disciples in letters of cryptographic density. The accounts of Sufism by Sarraj and his followers, as well as the *tabaqat* (biographical works) by Sulami, Abu Nuaym al-Isfahani, and others, together with some biographies of individual masters, are the sources for knowledge of early Sufism.

The mystics also contributed largely to the development of national and regional literatures, for they had to convey their message to the masses in their own languages: in Turkey as well as in the Punjabi-, the Sindhi-, and the Urdu-speaking areas of South Asia, the first true religious poetry was written by Sufis, who blended classical motifs with inherited popular legends and used popular rather than Persian metres. Sufi poetry expressing divine love and mystical union through the metaphors of profane love and union often resembled ordinary worldly love poetry; and nonmystical poetry made use of the Sufi vocabulary, thus producing an ambiguity that is felt to be one of the most attractive and characteristic features of Persian, Turkish, and Urdu literatures. Sufi ideas thus permeated the hearts of all those who hearkened to poetry. An example is al-Husayn ibn Mansur al-Hallaj, the tenth-century martyr-mystic, who is as popular in modern progressive Urdu poetry as he was with the "God-intoxicated" Sufis; he has been converted into a symbol of suffering for one's ideals.

Later mystics commented extensively upon the classical sources and, sometimes, translated them into their mothertongues. A literary type that has flourished especially in India since the thirteenth century is the *malfuzat*, a collection of sayings of the mystical leader, which are psychologically interesting and allow glimpses into the political and social situation of the Muslim community. Collections of letters of the *shaykhs* are similarly revealing. The greatest contribution of Sufism to Islamic literature, however, is poetry—beginning with charming, short Arabic love poems (sometimes sung for a mystical concert, *sama*) that express the yearning of the soul for union with the beloved. The love-relation prevailing in most Persian poetry is that between a man and a beautiful youth; less often, as in the writings of Ibn al-Arabi and Ibn al-Farid, eternal beauty is symbolized through female beauty; in Indo-Muslim popular mystical songs the soul is the loving wife, God the longed-for husband. Long mystic-didactic poems (*masnavis*) were written to introduce the reader to the problems of unity and love by means of allegories and parables. Typical of Sufi poetry is the hymn in praise of God, expressed in chains of repetitions.

The mystics realized that beyond the knowledge of outward sciences intuitive knowledge was required in order to receive that illumination to which reason has no access. *Dhawq*, direct "testing" of experience, was essential for them. But the inspirations and "unveilings" that God grants such mystics by special grace must never contradict the Quran and tradition and are valid only for the person concerned. Even the Malamatis, who attracted public contempt upon themselves by outwardly acting against the law, in private life strictly followed the divine commands. Mystics who expressed in their poetry their disinterest in, and even contempt of, the traditional formal religions never forgot that Islam is the highest manifestation of divine wisdom.

The central concern of the Sufis, as of every Muslim, was *tawhid*, the witness that "There is no deity but God". This truth had to be realized in the existence of each individual, and so the expressions differ: early Sufism postulated the approach to God through love and voluntary suffering until a unity of will was reached; Junayd spoke of "recognizing God as He was before creation"; God is seen as the One and only actor; He alone "has the right to say I". Later, *tawhid* came to mean the knowledge that there is nothing existent but God, or the ability to see God and creation as two aspects of one reality, reflecting each other and depending upon each other (*wahdat al-wujud*).

The mystics drew their vocabulary largely from the Quran, which, for Muslims contains all divine wisdom and has to be interpreted with ever-increasing insight. In the Quran, mystics found the threat of the Last Judgement, but they also found the statement that God "loves them and they love him", which became the basis for love-mysticism. Strict obedience to the religious law and imitation of the Prophet were basic for the mystics. By rigid introspection and mental struggle the mystic tried to purify his baser self from even the smallest signs of selfishness, thus attaining *ikhlas*, absolute purity of intention and act. *Tawakkul* (trust in God) was sometimes practised to such an extent that every thought of tomorrow was considered irreligious. "Little sleep, little talk, little food" were fundamental; fasting became one of the most important preparations for the spiritual life.

A mystic may also be known as *wali*. By derivation the word *wali* ("saint") means "one in close relation; friend". The *awliya* (plural of *wali*) are "friends of God who have no fear nor are they sad". Later the term *wali* came to denote the Muslim mystics who had reached a certain stage of proximity to God, or those who had

reached the highest mystical stages. They have their "seal" (the last and most perfect personality in the historical process; with this person, the evolution has found its end—as in Muhammad's case), just as the prophets have. Woman saints are found all over the Islamic world.

The idea of the manifestation of divine wisdom was also connected with the person of the Prophet Muhammad. Though early Sufism had concentrated upon the relation between God and the soul, from AD 900 onwards, a strong Muhammad-mysticism developed. In the very early years, the alleged divine address to the Prophet—"If thou hadst not been I had not created the worlds"—was common among Sufis. Muhammad was said to be "Prophet when Adam was still between water and clay". Muhammad is also described as light from light, and from his light all the prophets are created, constituting the different aspects of this light. In its fullness such light radiated from the historical Muhammad and is partaken of by his posterity and by the saints; for Muhammad has the aspect of sanctity in addition to that of prophecy. An apocryphal tradition makes even God attest: "I am Ahmad (Muhammad) without *m* (Ahad, One)."

The mystic dwells in a number of spiritual stations (*maqam*), which are described in varying sequence, and, after the initial repentance, comprise abstinence, renunciation, and poverty—according to Muhammad's saying, "Poverty is my pride"; poverty was sometimes interpreted as having no interest in anything apart from God, the Rich One, but the concrete meaning of poverty prevailed, which is why the mystic is often denoted as "poor", *fakir* or *dervish*. Patience and gratitude belong to higher stations of the path, and consent is the loving acceptance of every affliction.

The path (*tariqah*) begins with repentance. A mystical guide (*shaykh, pir*) accepts the seeker as disciple (*murid*), orders him to follow strict ascetic practices, and suggests certain formulae for meditation. It is said that the disciple should be in the hands of the master "like a corpse in the hand of the washer". The master teaches him constant struggle (the real "Holy War") against the lower soul, often represented as a black dog, which should, however, not be killed but merely tamed and used in the way of God.

One of the means used on the path is the ritual prayer, or *dhikr* ("remembrance"), derived from the Quranic injunction "And remember God often" (*surah* 62:10). It consists in a repetition of either one or all of the most beautiful names of God, of the name

"Allah", or of a certain religious formula, such as the profession of faith: "There is no God but Allah and Muhammad is his prophet". The rosary with 99 or 33 beads was in use as early as the eighth century for counting the thousands of repetitions. Man's whole being should eventually be transformed into remembrance of God.

In the mid-ninth century some mystics introduced sessions with music and poetry recitals (*sama*) in Baghdad in order to reach the ecstatic experience since then debates about the permissibility of *sama*, filling many books have been written. Narcotics were used in periods of degeneration, coffee by the "sober" mystics (first by the Shadhiliyah after 1300).

Besides the wayfarers (*salik*) on the path, Sufis who have no master but are attracted solely by divine grace are also found; they are called *Uwaysi*, after Uways al-Qarani, the Yemenite contemporary of the Prophet who never saw him but firmly believed in him. There are also the so-called *majdhub* ("attracted") who are often persons generally agreed to be more or less mentally deranged.

For the prophets before Muhammad, the vision of Moses was considered still imperfect, for the mystic wants the actual vision of God, not His manifestation through a burning bush. Abraham, for whom fire turned into a rose garden, resembles the mystic in his afflictions; Joseph, in his perfect beauty, the mystical beloved after whom the mystic searches. The apocryphal traditions used by the mystics are numerous; such as "Heaven and earth do not contain me, but the heart of my faithful servant contains Me"; and the possibility of a relation between man and God is also explained by the traditional idea: "He (God) created Adam in His image."

The divine truth was at times revealed to the mystic in visions, auditions, and dreams, in colours and sounds, but to convey these nonrational and ineffable experiences to others the mystic had to rely upon such terminology of worldly experience as that of love and intoxication—often objectionable from the orthodox viewpoint. The symbolism of wine, cup, and cupbearer, first expressed by Abu Yazid al-Bistami in the ninth century, became popular everywhere, whether in the verses of the Arab Ibn al-Farid, or the Persian Iraqi, or the Turk Yunus Emre, and their followers. The hope for the union of the soul with the divine had to be expressed through images of human yearning and love. The love for lovely boys in which the divine beauty manifests itself—according to the alleged *hadith* "I saw my Lord in the shape of a youth with a cap awry"—was commonplace in Persian poetry. Union was described as the

submersion of the drop in the ocean, the state of the iron in the fire, the vision of penetrating light, or the burning of the moth in the candle (first used by Hallaj). Worldly phenomena were seen as black tresses veiling the radiant beauty of the divine countenance. The mystery of unity and diversity was symbolized, for example, under the image of mirrors that reflect the different aspects of the divine, or as prisms colouring the pure light. Every aspect of nature was seen in relation to God. The symbol of the soulbird—in which the human soul is liekend to a flying bird—known everywhere, was the centre of Attar's *Manteq ot-teyr* ("The Birds' Conversation"). The predilection of the mystical poets for the symbolism of the nightingale and rose (the red rose which equal God's perfect beauty; nightingale equates to soul; first used by Baqli (died 1206) stems from the soul-bird symbolism. For spiritual education, symbols taken from medicine (healing of the sick soul) and alchemy (changing of base matter into gold) were also used. Many descriptions that were originally applied to God as the goal of love were, in later times, used also for the Prophet, who is said to be like the "dawn between the darkness of the material world and the sun of Reality".

Sufism has helped to shape large parts of Muslim society. The orthodox disagree with such aspects of Sufism as saint worship, visiting of tombs, musical performances, miracle mongering, degeneration into jugglery, and the adaptation of pre-Islamic and un-Islamic customs; and the reformers object to the influences of the monistic interpretation of Islam upon moral life and human activities. The importance given to the figure of the master is accused of yielding negative results; the *shaykh* as the almost infallible leader of his disciples and admirers could gain dangerous authority and political influence, for the illiterate villagers in backward areas used to rely completely upon the "saint".

Each order has peculiarities in its ritual. Most start the instruction with breaking the lower soul; others, such as the later Naqshbandiyah, stress the purification of the heart by constant *dhikr* ("remembrance") and by discourse with the master (*subbah*). The forms of *dhikr* vary in the orders. Many of them use the word Allah, or the profession of faith with its rhythmical wording, sometimes accompanied by movements of the body, or by breath control up to complete holding of the breath. The Mawlawis, the whirling dervishes, are famous for their dancing ritual, an organized variation of the earlier *sama* practices, which were confined to music and poetry.

The Rifais, the so-called howling dervishes, have become known for their practice of hurting themselves while in an ecstatic state that they reach in performing their loud *dhikr*. (Such practices that might well degenerate into mere jugglery are not approved by most orders.) Some orders also teach the *dhikr khafi*, silent repetition of the formulae, and meditation, concentrating upon certain fixed points of the body; thus the Naqshbandis do not allow any emotional practices and prefer contemplation to ecstasy, perhaps as a result of Buddhist influence from Central Asia. Other orders have special prayers given to the disciples, such as the protective *hizb al-bah* ("The protective armour of the sea"; for seafaring people—then extended to all travellers) in the Shadhiliyah order. Most of them prescribe for their disciples additional prayers and meditation at the end of each ritual prayer.

Industrialization and modern life have led to a constant decrease in the influence of Sufi orders in many countries. The spiritual heritage is preserved by individuals who sometimes try to show that mystical experience conforms to modern science. Today in the West, Sufism is popular, but the genuinely and authentically devout are aware that it requires strict discipline, and that its goal can be reached—if at all—as they say, only by throwing oneself into the consuming fire of divine love.

Other masters have raised their voices against social inequality and have tried, even at the cost of their lives, to change social and political conditions for the better and to spiritually revive the masses. The missionary activities of the Sufis have enlarged the fold of the faithful. The importance of Sufism for spiritual education, and inculcation in the faithful of the virtues of trust in God, piety, faith in God's love, and veneration of the Prophet, cannot be overrated. The *dhikr* formulae still preserve their consoling and quieting power even for the illiterate. Mysticism permeates Persian literature and other literatures influenced by it. Such poetry has always been a source of happiness for millions, although some modernists have disdained its "narcotic" influence on Muslim thinking.

Suhrawardiyah. Muslim order of mystics (Sufis) noted for the severity of its spiritual discipline, founded in Baghdad by Abu Najib as-Suhrawardi and developed by his nephew Umar as-Suhrawardi. Its ritual prayers (*dhikr*) are based upon thousands of repetitions of seven names of God, identified with seven "subtle spirits" (*lataif sabah*) which in turn correspond to seven lights.

The Safawiyah, organized by Safi od-Din, at Ardabil, Iran, gave

rise to the Iranian Safavid dynasty (1502-1736) and several Turkish branches active against the Ottomans early in the sixteenth century. The Algerian Rahmaniyah grew out of the Khalwatiyah in the second half of the eighteenth century, when Abd ar-Rahman al-Ghushtuli, the founder, made himself the centre of Khalwati devotion.

The main order became concentrated in Afghanistan and the Indian subcontinent, while other branches moved westwards. The orthodox Khalwatiyah, also strictly disciplined, was founded in Iran by Umar al-Khalwati, and from there it spread into Turkey and Egypt in many branches.

Sunna, sunnah, the body of traditional social and legal custom and practice of the Muslim community, it refers to precedents established by tribal ancestors, accepted as normative, and practised by the entire community. The early Muslims did not immediately concur on what constituted their *sunna*. Some looked to the people of Medina for an example, others followed the behaviour of the Companions of Muhammad, whereas the provincial legal schools, current in Iraq, Syria, and the Hejaz (in Arabia) in the eighth century AD, attempted to equate *sunna* with an ideal system—based partly on what was traditional in their respective areas and partly on precedents that they themselves had developed.

The authoritativeness of the *sunna* was further strengthened when Musli n scholars, in response to the wholesale fabrication of *hadiths* by supporters of various doctrinal, legal, and political positions, developed *ilm al-hadith*, the science of attesting the authencity of individual traditions. The *sunna* was then used in *tafsir*, Quranic exegesis, to supplement the meaning of the text, and in *fiqh*, Islamic jurisprudence, as the basis of legal decisions not discussed in the Quran.

These varying sources, which created differing community practices, were finally reconciled late in the eighth century by the legal scholar ash-Shafii (767-820), who accorded the *sunna* of the Prophet Muhammad, as preserved in eyewitness records of his words, actions, and approbations, and known as the *hadith*, normative and legal status second only to that of the Quran.

Sunni, one of the two major branches of Islam, the branch that consists of the majority of that religion's adherents, Sunni Muslims regard their sect as the mainstream and traditionalist branch of Islam, as distinguished from the minority sect, the Shia.

The Sunnis recognize the six "authentic" books of the *hadith*, which contain the spoken tradition attributed to Muhammad. The

Sunnis also accept as orthodox one of the four schools of Muslim law. In the twentieth century the Sunnis constituted the majority of Muslims in all nations except Iran, Iraq, and perhaps Yemen. They numbered about 900 million in the late twentieth century and constituted nine-tenths of all the adherents of Islam.

The Sunni orthodoxy is marked by an emphasis on the views and customs of the majority of the community, as distinguished from the views of peripheral groups. The institution of consensus evolved by the Sunnis allowed them to incorporate various customs and usages that arose through ordinary historical development but that nevertheless had no roots in the Quran.

The Sunni recognize the first four caliphs as Muhammad's rightful successors, whereas the Shias believe that Muslim leadership belonged to Muhammad's son-in-law, Ali and his descendants alone. In contrast to the Shias, the Sunnis have long conceived of the theocratic State built by Muhammad as an earthly, temporal dominion and have thus regarded the leadership of Islam as being determined not by divine order or inspiration but by the prevailing political realities of the Muslim world. This led historically to Sunni acceptance of unexceptional and even foreign caliphs, so long as their rule afforded the proper exercise of religion and the maintenance of order. The Sunnis accordingly held that the caliph must be a member of Muhammad's tribe, the Quraysh, but devised a theory of election that was flexible enough to permit that allegiance be given to the de facto caliph, whatever his origins. The distinctions between the Sunnis and other sects regarding the holding of spiritual and political authority remained firm even after the end of the Caliphate itself in the thirteenth century.

Sur Dynasty. Afghan family that ruled in northern India from 1540 to 1556, was founded by Sher Shah Sur who descended from an Afghan adventurer recruited by Sultan Bahlul Lodi of Delhi during his long contest with the Sharqi sultans of Jaunpur. After Babur, founder of the Mughal dynasty, defeated the Lodis, Sher Shah Sur obtained control of the Afghan kingdoms of Bihar and Bengal and defeated the Mughal emperor Humayun at Chausa (1539) and Kanauj (now Kannauj) (1540). Sher Shah ruled the whole of North India for five years, annexing Malwa and defeating the Rajputs. He reorganized the administrative systems, laying foundations on which the Mughal emperor Akbar later built. He was killed by a cannon ball while besieging the fortress of Kalinjar in central India.

Sher Shah's son, Islam, or Salim Shah, was a man of ability and maintained Afghan rule despite dissensions. On his death

(1553), the Sur dynasty broke up among rival claimants. Sikandar Sur was defeated in 1555 by Humayun, who occupied Delhi in July. When Muhammad Adil Shah's Hindu general, Hemu, threw off his allegiance only to be defeated by the Mughals at Panipat (1556), the Sur dynasty ended. The Surs' reign was a brief interlude in Mughal rule, brightened only by the brilliance of Sher Shah. They were the last Afghan rulers of northern India.

Surah, sura, a chapter in the sacred scripture of Islam, the Quran, which contains 114 *surahs*, varying in length from several pages to several words, encompasses one or more revelations received by Muhammad from Allah (God). In the traditional Muslim classification, the word Madaniyah ("of Medina") or Makkiyah ("of Mecca") appears at the beginning of each *surah*, indicating to some Muslim scholars that the *surah* was revealed to Muhammad in the period of his life when he was preaching in one or the other of these cities. In some cases an intermixture of verses is similarly designated; modern critical scholarship, however, does not accept the validity of these divisions. In pious circles the Quran is often divided into 30 equal sections known as *juz* (Persian and Urdu *sipara*, or para). These break up the *surahs* arbitrarily, without regard to content, into 30 parts so as to facilitate the systematic reading of the entire Quran in 30 days, or one lunar month. Except for the first *surah*, the *fatiha* (Arabic *fatihah*, "the opening"), which is a brief seven verses, the *surahs* are arranged in descending order of length and are numbered serially. They are further identified by a name, usually derived from an unusual image appearing in the text but not necessarily indicative of the general content. About one-fourth of the *surahs* are also preceded by the *fawatih*; these are detached letters, the function and meaning of which have not yet been satisfactorily determined.

Every *surah* except the ninth, which presents a unique textual problem, opens with the *bismillah* formula ("in the name of God, the Compassionate, the Merciful") and is followed by numbered verses (*ayahs*). Written in prose, much of which is of a highly intense quality and is often rhymed, the individual *ayahs*, rather than the entire *surah*, are commonly regarded as proofs of God's authority and existence and a validation of Muhammad's mission. Indeed, all the *surahs*—except the *fatiha*, which is a short devotional prayer, and the last two *surahs*—are in the form of an address from God, either speaking himself in the first person or speaking through the imperative form

qul, "say!", and ordering the words that follow to be proclaimed. The subject matter of the revelations is varied, ranging from stories of previous prophets (Abraham, Moses, Jesus) to an extremely vivid eschatology. The general tone is deeply moralistic and theocentric, reverberating with a demand for obedience to a transcendent but compassionate God.

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Tafsir, the science of explanation of the Quran, the sacred scripture of Islam, or of Quranic commentary, it was needed because the text, when it achieved written form, lacked historical sequence in the arrangement of materials, suffered from ambiguity of both text and meaning, showed a variety of differing readings, was recorded in a defective script, and even contained apparent contradictions. Many Muslims in the early period sought to explain the Quran on the basis of pure personal speculation, known as *tafsir bir-ray*, and such interpretation, though generally disapproved, has persisted down to the present time. Others explained or embellished Quranic passages using stories drawn from Christian, and especially from Jewish, sources (*Israiliyyat*). To counter the arbitrariness of such interpretation, there emerged in the fourth Islamic century (tenth century AD), the religious science called *ilm al-tafsir*, a systematic exegesis of the Quranic text, which proceeds verse by verse, and sometimes word by word. Over time this science developed several methods and forms of its own.

Tahajjud, in Islamic practice, it is the recitation of the Quran and prayers during the night. *Tahajjud* is generally regarded as *sunna* (tradition) and not *fard* (obligation). There are many verses in the Quran that encourage these nightly recitations and other verses that indicate such practices should remain "a voluntary effort" (17:79). Pious Muslims everywhere perform *tahajjud* as a form of asceticism in imitation of the Prophet Muhammad, who continued night vigils even after the institution of the five daily prayers. In *fiqh* (Islamic jurisprudence), it is considered blameworthy to prevent those who desire to do so from practising *tahajjud* as much as they wish. According to one tradition, *tahajjud* "loosens the knots that Satan ties in the hair of a sleeper". During Ramzan (the month of fasting for Muslims) *tahajjud* is considered particularly meritorious, so Muslims often spend these nights in mosques praying and reciting the Quran until dawn. In some

Muslim countries an official night-time *adhan* (call for prayer) has been instituted.

Taj Mahal, mausoleum on the southern bank of the Yamuna River, on the outskirts of Agra (Uttar Pradesh State, India), it was built by the Mughal emperor Shah Jahan in memory of his wife, Arjumand Banu Begum, also called Mumtaz Mahal ("Chosen One of the Palace"), from which the name Taj Mahal is derived. She died in childbirth in the town of Burhanpur in 1631, after having the emperor's inseparable companion since their marriage in 1612.

The whole complex was conceived and planned as an entity because Mughal building practice allowed no subsequent addition or amendment. The mosque and *jawab* are of red Sikri sandstone, with marble-necked domes and some restrained *pietra dura* (hard stone) surface decoration, in sharp contrast with the mausoleum which is of pure white Makrana marble.

The complex consists of a rectangular plot measuring 580m by 305 m and aligned north-south. At the centre of this rectangle lies a square garden area, 305 m on each side, that is bounded on the north and south by two smaller, oblong sections. The southern oblong section comprises a sandstone entrance gateway to the complex, along with attendant service buildings. The northern oblong section terminates at the Yamuna River's edge and comprises the most significant architecture, the famed mausoleum itself, flanked on the west and east by two symmetrically identical buildings, the mosque and its *jawab* ("the response", or the building for aesthetic balance), respectively. A high boundary wall with octagonal pavilion turrets at the corners surrounds the northern section and the central garden area, while outside the enclosure to the south are stables and guard quarters.

The mausoleum itself, which stands on a 7-m high marble plinth, has four identical facades with chambered corners and a massive arch that rises to a height of 33 m on each face. A bulbous double dome supported on a tall drum completes the structure. The skyline rhythm of the mausoleum is created by parapets over each arch and by pinnacles and domed kiosks over each corner. A three-storey minaret stands at each corner of the plinth, its countersunk face joints of marble bricks contrasting with the highly finished marble of the mausoleum. The mausoleum interior is organized around an octagonal chamber, with low relief patterns and fine *pietra dura,* and

contains the cenotaphs of Arjumand Banu Begum and Shah Jahan. These marble tombs are decorated with stone work and enclosed by a perforated marble screen that was originally studded with precious stones. A vault below, at garden level, contains the actual coffins. The Taj Mahal is regarded both as a supreme achievement of Mughal architecture and as one of the most beautiful buildings in the world.

The building was commenced around 1632 to plans prepared by a council of architects from India, Persia (Iran), Central Asia, and beyond. More than 20,000 labourers worked every day to complete the mausoleum itself by about 1643 and the immediate adjuncts (mosques, wall, and gateway) by about 1649. The entire Taj complex took 22 years to complete, at a cost of 40 million rupees.

Talbiyah, in Islam, ("at your service, O Lord, at your service"), it is recited especially during a pilgrimage when pious Muslims perform the *tawaf* (walk around the sacred shrine of the Kabah at Mecca. There are several longer versions of *talbiyah* that have been attributed to certain prominent Muslims, particularly to Muhammad and the companions, and even to such pious figures from the past as Adam and Noah. All Muslim sects and theological schools within Islam thus continue to use the *talbiyah* during pilgrimages and on other religious occasions.

Talikota, Battle of (Jan. 1565), was a confrontation between the forces of the Hindu *raja* (ruler) of Vijayanagar and the four Muslim sultans of Bijapur, Bidar, Ahamadnagar, and Golconda in the Indian Deccan. The battle seems to have been decided by the Muslim artillery and the capture and execution of the ruling Hindu minister, Rama Raya.

The capital city of Vijaynagar was captured, destroyed over a period of five months, and never reoccupied. The *raja* and Rama Raya's brother, Tirumala, retired to Penukoṅda, where the latter usurped the throne (1570). The battle was decisive in breaking up the Vijaynagar Empire, a Telugu domination over the Tamil and Kannada South. It also began a final Muslim penetration lasting until the end of the eighteenth century.

Taqiya, taqiyah, in Islam it is the practice of concealing one's belief and foregoing ordinary religious duties when under threat of death or injury to oneself or one's fellow Muslims.

Taraori, Battles of (1191), also called Tarain, a series of engagements that opened all of North India to Muslim control, these battles were fought between Muhammad Ghuri (Muizz-ud-Din Muhammad ibn Sam) and Prithviraja III, the Chauhan

(Chahamana) Rajput ruler of Ajmer and Delhi. The battlefield lay between Karnal, 113 km north of Delhi, and Thanesar, in the Karnal district of the modern State of Haryana in India.

Muhammad Ghuri had taken Lahore from the last of the Ghaznavids in 1186 and wished to invade Hindu India. In 1191 he was defeated by a confederate Rajput host, led by Prithviraja III and supported by Jai Chand of Kannauj and Banaras (Varanasi). In 1192 he returned, defeated, and then killed Prithviraja who was abandoned by Jai Chand, on the same field. The Ghurid cavalry tactics baffled the Rajputs and Muhammad Ghuri was able to crush the centre with his main force. This battle was decisive. Delhi was occupied in 1192-1193, and the whole of North India fell into Muslim hands within 20 years.

Tariqa, tariqah, is the Muslim spiritual path towards direct knowledge (*marifah*) of God or Reality (*haqq*). In the ninth and tenth centuries *tariqa* meant the spiritual path of individual Sufis (mystics). Eventually *tariqa* came to mean the order itself. After the twelfth century, as communities of followers gathered around *shaykhs* (or *pirs*, "teachers"), *tariqa* came to designate the *shaykh's* entire ritual system, which was followed by the community or mystic order.

Tashbih, in Islam an anthropomorphism, comparing God to created things, both *tashbih* and its opposite, *taṭil* (divesting God of all attributes), are regarded as sins in Islamic theology. That is why the difficulty in dealing with the nature of God in Islam arises from the seemingly contradictory views contained in the Quran (Islamic scripture).

Tawhid, tauhid, in Islam, it means the oneness of God, in the sense that He is one and there is no god but He, as stated in the *shahadah* ("witness") formula: "There is no god but God and Muhammad is His prophet." *Tawhid* further refers to the nature of that God—that He is a unity, not composed, not made up of parts, but simple and uncompounded. In the terminology of Muslim mystics (Sufis), however, *tawhid* has a pantheistic sense; all essences are divine, and there is no absolute existence besides that of God. To most Muslim scholars, the science of *tawhid* is the systematic theology through which a better knowledge of God may be reached, but to the Sufis, knowledge of God can be reached only through religious experience and direct vision.

The doctrine of the unity of God and the issues that it raises, such as the question of the relation between the essence and the attributes of God, reappear throughout most of Islamic history.

Tegh Bahadur, Guru (b. 1621, Amritsar, Punjab, India; d. Nov. 11, 1675, Delhi, India), was ninth Sikh Guru and second Sikh martyr, who gave his life for a religion not his own.

After the eighth Guru, Hari Krishen, the "child Guru", told his followers that his successor would be found in the village of Bakala, a deputation went there and found 22 claimants. Bhai Makhan Shah, a wealthy Sikh merchant, sought out Tegh Bahadur, who, he realized, displayed none of the greed and self-aggrandizement of the other pretenders. Thereupon he proclaimed Tegh Bahadur ninth Guru.

Tegh Bahadur ran afoul of the Mughal authorities by giving aid and shelter to some Hindu holy men from Kashmir who had been ordered by the emperor Aurangzeb to accept Islam. The Hindu sent word to the emperor that they would accept Islam if the Guru became a Muslim. Tegh Bahadur was arrested and confined to the fortress in Delhi. Rivals at court, wishing to harm him further, accused him of having worldly desires because he gazed constantly at the emperor's harem, which lay to the west of the prison. When confronted with this charge, the Guru is said to have replied: "Emperor, I was not gazing at your queen's apartments. I was looking in the direction of the Europeans who are coming from beyond the western seas to destroy your empire."

Aurangzeb, his patience at an end, ordered the Guru to embrace Islam or perform a miracle. Tegh Bahadur refused to do either and, after the Guru recited the *Japji* (the most important Sikh scripture), the executioner decapitated him. A loyal Sikh took the Guru's head back to Anandpur, and his body was cremated. A Sikh shrine, Gurdwara Rakabgunj, marks the spot.

Tenkalai, one of two Hindu subsects of the Shrivaishnava, the other being the Vadakalai, the two sects use both Sanskrit and Tamil scriptures and centre their worship on Vishnu but the Tenkalai places greater reliance on the Tamil language and the *Nalayira Prabandham,* a collection of hymns by the Alvars, a group of South Indian mystics. The Tenkalai grew apart from the Vadakalai in the fourteenth century.

Pillai Lokacharya is commonly regarded as the founder of the Tenkalai sect, and Manavala, or Varavara Muni (1370-1443), as its most important leader. The main centre of the sect is at Nanganur, near Tirunelveli (Tamil Nadu State), and the Tenkalai are referred to as the southern school of the Shrivaishnava.

The main doctrinal difference between the two sects centres

on the question of Vishnu's grace. The Tenkalai believes that the process of final deliverance begins with Vishnu and that the devotee need not make any effort beyond surrendering himself to Vishnu's will. It uses as an illustration the helplessness and complete dependence of a kitten being carried by its mother; hence its doctrine is known as *marjara-nyaya* (the analogy of the cat). The two schools also differ in their views concerning Vishnu's consort, Shri (Lakshmi). The Tenkalai holds that she is finite, though divine, and can act only as a mediator between the devotee and Lord Vishnu.

Timur (b. 1336, Kesh, near Samarkand, Transoxania [now in Uzbekistan]; d. Feb. 19, 1405, Otrar, near Chimkent [now Shymkent, Kazakhstan]), Timour, byname Timur Lenk, or Timurlenk, Turkic conqueror of Islamic faith he is chiefly remembered for the barbarity of his conquests from India and Russia to the Mediterranean Sea and for the cultural achievements of his dynasty.

A member of the Turkicized Barlas tribe, a Mongol subgroup that had settled in Transoxania (now roughly corresponding to Uzbekistan) after taking part in Genghis Khan's son Chagatai's campaigns in that region, Timur grew up in what was known as the Chagatai khanate. After the death in 1357 of Transoxania's current ruler, Amir Kazgan, Timur declared his loyalty to the khan of nearby Kashgar, Tughluq Temur, who had overrun Transoxania's chief city, Samarkand, in 1361.

Timur was, above all, master of the military techniques developed by Genghis Khan, an expert in using every weapon in the military and diplomatic armory of the day. He never missed an opportunity to exploit the weakness (political, economic, or military) of the adversary or to use intrigue, treachery, and alliance to serve his purposes. The seeds of victory were sown among the ranks of the enemy by his agents before an engagement. He conducted sophisticated negotiations with both neighbouring and distant powers, which are recorded in diplomatic archives from England to China. In battle, the nomadic tactics of mobility and surprise were his major weapons of attack.

Timur was heir to a political, economic, and cultural heritage rooted in the pastoral peoples and nomad traditions of Central Asia. He and his compatriots cultivated the military arts and discipline of Genghis Khan and, as mounted archers and swordsmen, scorned the settled peasants. Timur never took up a permanent abode. He personally led his almost constantly campaigning forces, enduring extremes of desert heat and lacerating cold. When not campaigning, he moved with his army according

to season and grazing facilities. His court travelled with him, including his household of one or more of his nine wives and concubines. He strove to make his capital, Samarkand, the most splendid city in Asia, but when he visited it he stayed only a few days and then moved back to the pavilions of his encampment in the plains beyond the city.

Timur's sons and grandsons fought over the succession when the Chinese expedition disbanded, but his dynasty survived in Central Asia for a century in spite of maniacal strife. Samarkand became a centre of scholarship and science. It was here that Ulugh Beg, his grandson, set up an observatory and drew up the astronomical tables that were later used by the English royal astronomer in the seventeenth century. During the Timurid renaissance of the fifteenth century Herat, southeast of Samarkand, became the home of the brilliant school of Persian miniaturists. At the beginning of the sixteenth century, when the dynasty ended in Central Asia, his descendant Babur established himself in Kabul and then conquered Delhi, to found the Muslim line of Indian emperors known as the Great Mughals.

Todar Mal (d. 1589), Todar Mal was a Punjabi Hindu of the merchant and clerical caste and showed his administrative skills early in life. At the time, the ruler varied his demands from cultivators from year to year, depending on the current production and prices of grain. Todar Mal devised a more modern and predictable system based on a survey and measurement of land under the domain of the ruler, its classification in four types according to productive capacity and actual cultivation, and fixation of rates payable in cash or kind by the *ryot*, or cultivator himself. Revisions were made every ten years. The results were to increase the revenue of the state and give the cultivator some measure of security, always an important consideration in settled areas.

Todar Mal is renowned for devising the system of land revenue first used by Sher Shah Sur and systematically applied in the core provinces of the Mughal Empire after being introduced in Gujarat by Emperor Akbar. The system was subsequently adapted in the Deccan and later became the basis of the *ryotwari*, or peasant-based revenue settlement used in some parts of British India, more successfully than the "permanent settlement" adopted in Bengal after 1783.

In 1582 Akbar conferred the title of Raja and a high position

at court on Todar Mal in recognition of his wide-ranging administrative and military skills.

Tughlaq or Tughluq Dynasty, founded four years after the murder of Alauddin Khalji by Ghiyasuddin Tughlaq, the son of a Turki official and a Hindu Jat woman, this dynasty ruled the Delhi Sultanate for most of the fourteenth century. Ghiyasuddin ruled a small kingdom for five years before being killed, along with his favorite son, when a victory pavilion collapsed on them in 1325. Ghiyasuddin's remarkable tomb south of Delhi was constructed by his other son (and alleged assassin) Muhammad Tughlaq, who expanded his territories, fortified his frontiers, sent an abortive expedition as far north as Tibet and ruled to 1351.

The Delhi Sultanate reached the apogee of its power under the Tughlaqs who maintained diplomatic relations with the Khalifa in Turkey, China, and various kingdoms in Central and Southeast Asia. The Arab traveller Ibn Batuta served as chief *qazi*, or judge, as well as emissary for Muhammad Tughlaq whose cousin, Firoze, became the next Sultan and reigned to 1388. Firoze Shah Tughlaq was renown as a builder of gardens, mosques, schools, and irrigation canals—some of which remain in use even today. He moved one of the superb 1,500 year old pillars of the Mauryan Emperor Ashoka to Delhi. Firoze Shah reduced espionage and the use of torture in his realm. His adherence to orthodox Islam pleased Muslim clerics though his imposition of the *jiziya* tax, on formerly exempt brahmans alienated his Hindu subjects. A man of peace rather than conquest, Firoze Shah neglected defense of the frontier and left no strong successor. Ten years after his death, Timur and his plundering armies swept in from Central Asia and virtually destroyed Delhi and the Sultanate.

Muhammad Tughlaq was a man of considerable ability whose innovative ideas, however, provoked revolts, questions about his sanity among contemporaries, and historical controversy later. One of his early reforms was to move the capital from Delhi 800 kilometers south to Daulatabad in 1327, so as to administer recently conquered kingdoms in peninsular India more effectively. Neither the nobles nor the Muslim clerics liked the forced move; the climate of the new location also proved inhospitable. In 1329 Muhammad introduced token currency by proclaiming silver equivalencies for brass and copper tokens that could be redeemed at the royal treasury. The scheme

proved an expensive and short-lived failure, unlike the Chinese scheme of paper currency which it emulated. His attempts to encourage agricultural development and adopt liberal policies towards the (Hindu) cultivators were defeated by seven consecutive years of drought that led to widespread economic discontent and rebellion. Rebellion was most successful in the south where one Governor, a recent convert from Islam, Harihara, founded the Hindu kingdom of Vijayanagar and another discontented Muslim noble, Hasan Ganga, founded the Bahmani Sultanate of the Deccan in the 1340s. Bengal detached itself from Delhi in 1338, and Muhammad Tughlaq was killed while fighting rebellion in Sind in 1351.

Tukaram (b. 1608, Dehu, near Pune, India; d. 1649), Marathi poet often considered to be the greatest writer in the language, his *abhangas*, or "unbroken" hymns, are among the most famous Indian poems.

Tukaram is thought to have written over 4,000 *abhangas*, most of which were addressed to the god Vithoba of Pandharpur.

Tulsidas (b. 1543?, probably Rajapur, India; d. 1623, Varanasi [Banaras], India), Indian poet whose principal work, the *Ramcharitmanas*, is the greatest achievement of mediaeval Hindi literature and has exercised an abiding influence on the Hindu culture of northern India.

Little is known about Tulsidas' life. He was probably born at Rajapur and lived most of his adult life at Varanasi. The *Ramcharitmanas* was written between 1574 and 1576 or 1577. A number of early manuscripts are extant—some fragmentary—and one is said to be an autograph. The oldest complete manuscript is dated 1647. The poem, written in Awadhi, an Eastern Hindi dialect, consists of seven cantos of unequal lengths. Although the ultimate source of the central narrative is the Sanskrit epic, Ramayana, Tulsidas' principal immediate source was the *Adhyatma Ramayana*, a late mediaeval recasting of the epic that had already sought to harmonize the Advaita system and the Rama cult. The influence of the Bhagavata-Purana, the chief scripture of the Krishna cult, is also discernible, with that of a number of minor sources.

The *Ramcharitmanas* expresses par excellence the religious sentiment of *bhakti* ("loving devotion") to the Vaishnava *avatar*, Rama, who is regarded as the chief means of salvation. Although Tulsidas was above all a devotee of Rama, he remained a Smarta Vaishnava (a follower of the more generally accepted traditions

and customs of Hinduism rather than a strict sectarian), and his poem gives some expression both to orthodox monistic Advaita doctrine and to the polytheistic mythology of Hinduism—though these are everywhere subordinated to his expression of *bhakti* for Rama. His eclectic approach to doctrinal questions meant that he was able to rally wide support for the worship of Rama is northern India, and the success of *Ramcharitmanas* has been a prime factor in the replacement of the Krishna cult by the cult of Rama as the dominant religious influence in that area.

Eleven other works are attributed with some certainty to Tulsidas. These include *Krishna gitavalai*, a series of 61 songs in honour of Krishna; *Vinay patrika*, a series of 279 verse passages addressed to Hindu sacred places and deities (chiefly Rama and Sita); and *Kavitavali*, telling incidents from the story of Rama.

Tyagaraja (1767 or 1759-1847), Tyagaraja was a devotee whose love of God was expressed through poetry and music of exceptionally high quality, profuse quantity, and immense variety of form.

Little detail is known about Tyagaraja's life, though a body of hagiography has sprung up around his name. He was born at Tiruvarur, an ancient site of pilgrimage, to a Telugu-speaking brahman family whose patrons were the Kings of Tanjore. He was learned in the entire opus of the Vedas and related literature in Telugu and in Sanskrit. He declined to live at the court and became a wandering mendicant instead; the literal translation of his name, appropriately, is "king of renunciation." This decision entailed some conflict with his family. Tyagaraja's mission in life was to sing in praise of Ram; the 24,000 such devotional songs attributed to him are often compared with Valmiki's *Ramayana* of 24,000 verses. His fame spread in his lifetime.

He made a great contribution to the musico-devotional movement of the Kaveri delta region of southern India that sustained Hindu culture there through the seventeenth and eighteenth centuries, after the collapse of the Vijaynagar Empire. His compositions, described as "fragrant gold," continue to be part of the contemporary repertoire in music of the Carnatic style, passed down through a lineage of disciples and pupils. Most popular among Tyagaraja's compositions are the *bhajans*, or devotional songs, for individual or congregational worship, but his full length musico-narrative plays with a devotional core are also performed.

U

Udasi, sect within Sikhism, the Udasi sect, which requires celibacy and asceticism of its members, originated with the followers of Siri Chand, the son of the first Sikh Guru (religious teacher and leader of the Sikh community), Nanak. They did not adopt the five K's—*kesha* ("hair"), *kangha* ("comb"), *kirpan* ("sabre"), *kaccha* ("cotton drawers/shorts"), and *kara* ("bracelet")—which are emblems of the Khalsa order. Udasis may cut their hair and shave; they wear reddish garments and use caste marks, sacred threads, and prayer books more generally associated with Hindu ascetics. The Udasis maintain a temple adjacent to the Golden Temple (Harimandir), the main Sikh temple in Amritsar, Punjab.

Under the leadership of Baba Gurditta, are the eldest son of the sixth Guru, Hargobind, they served as missionaries, particularly north and east of the Punjab, the Sikh homeland.

Ulama, *ulema*, the learned of Islam, those who possess the quality of *ilm*, "learning", in its widest sense.

Historically, the *ulama* have been a powerful class, and in early Islam it was their consensus (*ijma*) on theological and juridical problems that determined the communal practices of future generations. Their authority over the community was so pervasive that Muslim governments always attempted to secure their support; in the Ottoman and Mughal empires they sometimes decisively influenced important policies. Although there is no priesthood in Islam, and every believer may perform priestly functions such as leading the liturgical prayer, the *ulama* have played a clerical role in Islamic society. Hence they are sometimes referred to as the "Muslim priests".

From the *ulama*, who are versed theoretically and practically in the Muslim sciences, come the religious teachers of the Islamic community—theologians (*mutakallimun*), canon lawyers (*muftis*), judges (*qadis*), professors—and high State religious officials like the *shaikh al-Islam*. In a narrower sense, *ulama* may refer to a council of learned men holding government appointments in a Muslim State.

One of the most crucial problems facing twentieth-century Islam has been the integration of the *ulama* and the modern laity. In modern times the *ulama* have gradually lost ground to the new Western-educated classes; although they have been abolished in Turkey, their hold on the conservative masses in the rest of the Muslim world remains firm.

V

Vallabha (b. 1479, Chaudanagar, Madhya Pradesh, India; d. 1531, Banaras [Varanasi], India), Vallabhacharya, Hindu philosopher and founder of the important devotional sect, the Vallabha *sampradaya*, also known as the *pushtimarga* ("the way of flourishing"), was born to a Telugu Brahmin family.

Vallabha's theological system is called *shuddhadvaita* ("pure nondualism"), and is notable for its thoroughgoing ("pure") affirmation of the phenomenal world, which is regarded as an emanation and expression—although in the veiled form of Krishna himself. Hence God is never to be worshipped by renunciation or self-deprivation, but by regarding every aspect of this world, including one's physical substance, as Krishna's gracious gift. The community's ritual life, with punctilious attention to regular offerings of music, decoration, and cuisine and a proscribing of anything unjoyful, which would show ingratitude for the Lord's bounty, bears this out. The community's resistance to any devaluation of this world is expressed theologically in Vallabha's arguments against the "illusionism" (*mayavada*) attributed to Samskara. It finds ritual expression not just in the eschewing of any monastic order as part of the sect but in the insistence that each Vallabhite temple is a *haveli*, a part of the home of one of Vallabha's descendants and therefore a feature of his family life. As initiates, all members of the *sampradaya* belong to that family. Similarly, home worship is the community's main ritual focus, the place where devotees continually surrender themselves (*samarpana*) to Krishna, in recognition that all they are and have is by his grace.

Vallabha initiated his first disciple in 1494 at Gokul, across the Jamuna (Yamuna) River for Mathura, upon receiving a revelation of Krishna. Nearby Govardhana, the sacred mountain of Braj, became the centre of his activities; Krishna's self-manifestation in image form as lord of that mountain (Goverdhannathji) is said to have coincided exactly with Vallabha's own birth. With funding from a wealthy merchant, Vallabha constructed a new temple to Goverdhannathji (Shri-Nathji for short), which housed the life-size *murti* (idol) until it was removed to safeguard it from the advances of the Mughal emperor Aurangzeb in 1669. Shri-Nathji was eventually resettled in Nathdvara, near Udaipur, western Rajasthan, which is the present headquarters of the sect. A strong basis in the merchant communities of northern and western India continues to serve as its backbone. Lineal descendants of Vallabha are the

authoritative gurus in its several *baithaks* or *gaddis* ("seats").

Vallabha was married and had two sons. Though surprisingly he became a *sanyasi* (ascetic) shortly before his death, his son, Vitthala, succeeded him as head of the sect and was probably its organizational genius, even more so than his father.

Vijayanagar, great ruined city in southern India and also the empire which ruled first from that city and later from Penukonda (in Anantapur district, Andhra Pradesh State) between 1336 and 1614, its site on the Tungabhadra River, is now partly occupied by the village of Hampi (in eastern Karnataka State).

The city and its first dynasty were founded in 1336 by five sons of Sangama, of whom Harihara and Bukka became the city's first kings. The first dynasty (the Sangama) lasted until about 1485, when—at a time of pressure from the Bahmani sultan and the *raja* of Orissa—Narasimha of the Saluva family usurped power. By 1503 the Saluva dynasty had been supplanted by the Taluva dynasty. The outstanding Tuluva king was Krishna Deva Raya. During his reign (1509-1529) the land between the Tungabhadra and Krishna rivers (the Raichur *doab*) was acquired (1512), the Orissa Hindus were subdued by the capture of Udaygiri (1514) and other towns and severe defeats were inflicted on the Bijapur sultan (1520). Krishna Deva's successors, however, allowed their enemies to combine against them. In 1565 Rama Raya, the chief minister of Vijayanagar, led the empire into the fatal battle at Rakasa-Tangadi (also known as Talikota) in which its army was routed by the combined forces of the Muslim States of Bijapur, Ahamadnagar, and Golconda, and the city of Vijaynagar was destroyed. Tirumala, brother of Rama Raya, then seized control of the empire and founded the Aravidu dynasty, which established a new capital at Penukonda and kept the empire intact for a time. Internal dissensions and the intrigues of the sultans of Bijapur and Golconda, however, led to the final collapse of the empire about 1614.

In due course Vijayanagar became the greatest empire of southern India. By serving as a barrier against invasion by the Muslim sultanates of the north, it fostered the reconstruction of Hindu life and administration after the disorders and disunities of the twelfth and thirteenth centuries. Contact with the Muslims (who were not personally disliked) stimulated new thought and creative productivity. Sanskrit was encouraged as a unifying force, and regional literatures thrived. Behind its frontiers, the country flourished in exemplary peace and prosperity.

W

Wali Allah, Shah (b. 1702/03, Delhi, India; d. 1762, Delhi), Indian theologian and founder of modern Islamic thought was the first to attempt reassessment Islamic theology in the light of modern changes, Wali Allah received a traditional Islamic education from his father and is said to have memorized the Quran at the age of seven. In 1732 he made a pilgrimage to Mecca, and he then remained in the Hejaz (now in Saudi Arabia) to study religion with eminent theologians.

Wali Allah believed that the Muslim polity could be restored to its former splendour by a policy of religious reform that would harmonize the religious ideals of Islam with the changing social and economic conditions of India. According to him, religious ideas were universal and eternal, but their application could meet different circumstances. The main tool of his policy was the doctrine of *tatbiq,* whereby the principles of Islam were reconstructed and reapplied in accordance with the Quran and the *hadith* (the spoken traditions attributed to Muhammad). He, thereby, allowed the practice of *ijtihad* (independent thinking by theologians in matters relating to Islamic law), which hitherto had been curtailed. As a corollary, he reinterpreted the concept of *taqdir* (determinism) and condemned its popularization, *qismat* or *kismet* (narrow fatalism, or absolute predetermination). Wali Allah held that man could achieve his full potential by his own exertion in a universe that was determined by God. Theologically, he opposed the veneration of saints or anything that compromised strict monotheism. He was jurisprudentially eclectic, holding that a Muslim could follow any of the four schools of Islamic law on any point of dogma or ritual. The best known of Wali Allah's voluminous writings was *Asrar ad-din* ("The Secrets of Belief"). His annotated Persian translation of the Quran is still popular in India and Pakistan.

He reached adulthood at a time of disillusionment following the death of Aurangzeb, Mughal emperor of India, in 1707. Because large areas of the empire had been lost to Hindu and Sikh rulers of the Deccan and the Punjab, Indian Muslims had to accept the rule of non-Muslims. This challenge occupied Wali Allah's adult life.

X

Xavier, Saint Francis (b. April 7, 1506, Xavier Castle, near

Sanguesa, Navarre [Spain]; d. Dec. 3, 1552, Sancian Island, China; canonized March 12, 1622; feast day Dec. 3), the greatest Roman Catholic missionary of modern times, he was instrumental in the establishment of Christianity in India, the Malay Archipelago, and Japan. In Paris, in 1534, he pronounced vows as one of the first seven members of the Society of Jesus, or Jesuits, under the leadership of Ignatius of Loyola.

A modern estimate puts the figure of those baptized by him at about 30,000, as opposed to the million asserted by Baroque exaggeration. In reality he had to struggle with language wherever he worked and did not possess the gift of tongue attributed to him. He is justly credited for his idea that the missionary must adapt to the customs and language of the people he evangelizes, and for his advocation of an educated native clergy—initiatives not always followed by his successors.

Research has shown that he always provided for the continuing pastoral care of the communities he founded and did not abandon them after baptism as some critics maintained. In fact, many of his own efforts were spent instructing those baptized hastily by others. The areas he evangelized in India have remained Catholic to the present day. Vigorous and prolonged persecution in the seventeenth century did destroy the missions he founded in the Moluccas and Japan but only after thousands had died as martyrs. Even before his death Francis Xavier was considered a saint, and he has been formally venerated as such by the Catholic Church since 1622. In 1927 he was named patron of all missions.

Francis disembarked in Goa, the centre of Portuguese activity in the East, on May 6, 1542; his companion had remained behind to work in Lisbon. Much of the next three years he spent on the southeastern coast of India was among the simple, poor pearl fishers, the Paravas. About 20,000 of them had been baptised seven years before, chiefly to secure Portuguese support against their enemies; since then, however, they had been neglected. Using a small catechism he had translated into the native Tamil with the help of interpreters. Francis travelled tirelessly from village to village instructing and confirming them in their faith. His evident goodness and the force of his conviction overcame difficulties of verbal communication. Shortly afterwards the primitive Macuans on the southwestern coast indicated their desire for baptism, and after brief instructions, in the last months of 1544 Xavier baptised 10,000 of them. He anticipated that the schools he planned and Portuguese pressure would keep them constant.

Francis was among the band of seven who, in a chapel on Montmartre in Paris, on August 15, 1534, vowed lives of poverty and celibacy in imitation of Christ and solemnly promised to undertake a pilgrimage to the Holy Land and subsequently to devote themselves to the salvation of believers and unbelievers alike.

After all the members of the band had completed their studies, they reassembled in Venice, where Xavier was ordained priest on June 24, 1537. Having, for more than a year, sought passage to the Holy Land in vain, the seven, along with fresh recruits, went to Rome to put themselves at the disposal of the Pope. Meanwhile, as a result of their preaching and care of the sick throughout central Italy, they had become so popular that many Catholic princes sought their services. One of these was King John III of Portugal, who desired diligent priests to minister to the Christians and to evangelize the peoples in his new Asian dominions. When illness prevented one of the two originally chosen for the task from departing, Xavier was designated his substitute. The next day, March 15, 1540, Francis left Rome for the Indies, travelling first to Lisbon. In the following fall, Pope Paul III formally recognized the followers of Ignatius as a religious order, the Society of Jesus.

In the last quarter of 1545, news of opportunities for Christianity attracted him to the Malay Archipelago. Following several months of evangelization among the mixed population of the Portuguese commercial centre at Malacca, he moved on to found missions among the Malays and the savage headhunters in the Spice Islands (Moluccas). In 1548 he returned to India, where more Jesuits had since arrived to join him. In Goa the College of Holy Faith, founded several years previously, was turned over to the Jesuits, and Francis began to develop it into a centre for the education of native priests and catechists for the diocese of Goa, which stretched from the Cape of Good Hope, at the southern tip of Africa, to China.

On December 5, 1552, Francis died of fever on the island of Sancian (Shang-Ch'uan Tao, off the Chinese coast) as he attempted to secure entrance to the country then closed to foreigners.

Y

Yajuj and Majuj, in Islamic eschatology, are the two hostile forces who will ravage the Earth before the end of the world. The Quran relates that a certain people terrorized by Yajuj and Majuj induced Alexander the Great to construct a great wall between

them. Yajuj and Majuj, thus trapped between the two mountains until the last days of the world, dig under the wall every night trying to escape, only to find each morning that the wall has been restored by God (Allah).

Yazid I (b. 645, Arabia; d. 683, Damascus), Yazid Ibn Muawiyah Ibn Abi Sufyan, second Umayyad caliph (680-683) is particularly noted for his suppression of a rebellion led by Husain, the son of Ali. The death of Husain at the battle of Karbala (680) made him a martyr and made permanent a division in Islam between the party of Ali (the Shia Muslims) and the majority Sunni.

Although presented as a dissolute ruler, Yazid energetically tried to continue the policies of Muawiyah and kept many of the men who had been in his father's service. He strengthened the administrative structure of the empire and improved the military defences of Syria. The financial system was reformed. He lightened the taxation of some Christian groups and abolished the tax concessions granted to the Samaritans as a reward for aid they had rendered in the days of the Arab conquests. He concerned himself with agricultural matters and improved the irrigation system of the Damascus oasis.

As a young man Yazid commanded the Arab army that his father, Muawiyah, sent to lay siege to Constantinople. Soon afterwards he became caliph, but many of those whom his father had kept in check rebelled against him.

Z

Zakat, an obligatory tax required of Muslims, one of the five Pillars of Islam, the *zakat* is levied on five categories of property—food grains; fruit; camels, cattle, sheep, and goats; gold and silver; and movable goods—and is payable each year after one year's possession. The tax levy required by religious law varies with the category. Recipients of the *zakat* include the poor and needy, the collectors themselves, and "those whose hearts it is necessary to conciliate", for example, discordant tribesmen, debtors, volunteers in *jehad* (holy war), and pilgrims. Under the caliphates, the collection and expenditure of *zakat* was a function of the State.

It became progressively more difficult, however, to regulate the *zakat* effectively or collect it in full as secular taxation increased. In the modern Muslim world it has been left up to the individual, except in such countries as Saudi Arabia, where the Shariah (Islamic law) is strictly maintained. The Quran and *hadith* (sayings of

Muhammad) also stress *sadaqah*, or voluntary almsgiving, which, like *zakat*, is intended for the needy.

Ziyarah, in Islam, is a visit to the tomb of the Prophet Muhammad in the mosque at Medina, Saudi Arabia. It also refers to a visit to the tomb of a saint or a holy person. The legitimacy of these latter visits has been questioned by many Muslim religious authorities, particularly by the Wahhabiyah, who consider that such visits to the tombs of saints and the invocation of the names of saints in times of trouble is a form of polytheism, for God alone can grant salvation to a troubled person. The Wahhabiyah maintain that *ziyarah* a *bidah* (innovation) should be condemned by all true believers.

Zuhd, in Islam, means asceticism. *Zuhd* developed in Islam as a result of the Muslim conquests, which brought with them material wealth and widespread indulgence in luxurious living. Religious Muslims reacted to this by calling for a return to the way of life of the Prophet and his pious Companions. The growth of the Islamic State had also brought with it bitter political disputes that pitted Muslim against Muslim in fierce struggles for power. The resulting bloodshed spurred men of religion to denounce such actions and to seek peace of mind in abstinence from all that distracts from the worship of God.

The terms *zuhd* and *zahid* ("ascetic") were not used by pre-Islamic Arabs or by early Muslims to describe the elaborate and systematic ascetic doctrines that became characteristic of later periods, from the eighth century on. Among the earliest *zahids* was al-Hasan al-Basri (d. 728), whose sayings remained for a long time the chief guide of the ascetics. But it was not until after his death that *zuhd* became a significant and forceful movement in the religious and political life of the Muslim community. Many scholars have referred to Ibrahim ibn Adham and to his student and disciple, Shaqiq al-Balkhi (d. 810), as the real founders of *zuhd*, as it became known in later periods. Ibn Adham stressed poverty and self-denial; indeed, he abandoned the wealth of his father and became a poor wanderer.

Even though a Muslim is permitted to enjoy fully whatever unforbidden pleasure God bestows on him, Islam nevertheless encourages and praises those who shun luxury in favour of a simple and pious life. The Quran is full of verses that remind believers that life is fleeting and the hereafter everlasting. It also holds in great esteem those "servants of God who pass the night prostrating themselves in the worship of their Lord". There are students of

Islam, however, who maintain that *zuhd* was influenced directly by the Christian hermits, with whom early Muslims had some familiarity. Some scholars also point to the pre-Islamic Arab *hanifs*, who practised the ascetic life and who may have had considerable influence on the Prophet Muhammad. The Prophet himself spent long periods in solitary vigil, fasting, and praying, even before he undertook his prophetic mission.

The *zahids* are often regarded as being identical with the early Sufis, whose name, "wool-wearers", points to the ascetic practice of wearing hair shirts. Later Sufis, however, dismiss the *zahids* as men who worship God not out of love but out of fear of hell or expectation of paradise.

Section Three
The Chronology

Major Dates and Events of Medieval India (1193-1757)

1193 Delhi was made the seat of Muhammedan power in India by Qutub-ud-din Aibak. He constructed the first five storeys (29.5 metres) of Qutub Minar. Iltutmish added another five and Feroz Tughlok Shah III raised it to its present height of 71.24 metres having 379 steps. Diameter of its base is 14.32 mts, which narrows down to 2.75 mts. at the top.

Muhammad Ghori alongwith Qutub-ud-din attaked Jaichand, father-in-law of Prithviraj II, at Kanauj. Jaichand was defeated and he was drowned in the Ganga in an attempt to escape.

1194 Qutub-ub-din ransacked Ayodhya which remained under Muhammedan domination until the British captured it in 1856.

Muhammad Ghori captured Varnaso and destroyed hundreds of temples.

Qutub-ub-din's General Muhammad Khilji, son of Bakhtiar Khilji, captured Bihar.

1195 Qutub-ub-din quelled a rising in Ajmer led by Bhiraj (or Hamir), a brother of Prithviraj II.

1196 Pratihar Raja surrendered Gwalior to Khiljis. Qutub-ub-din appointed his son-in-law Sumsuddin Altamas or Iltutmish, also a slave, as its Governer.

1197 Anhilwara, capital of Gujarat, was plundered by Qutub-ub-din.

1202 Qutub-ud-din defeated Chandel Raja Paramardideva. The strong Chandel fort of Kalanjara in Bundelkhand

surrendered. That was virtually the end of Chandella glory. 50,000 captives were taken away as slaves and temples were converted into mosques.

1203 The famous Vikramsila University, established near Bhagalpur by Raja Dharmapala of Bengal in the 8th century, was destroyed by Bakhtiar Khilji.

Bakhtiar Khilji attacked Lakshmana Sena, 80-year-old King of Bengal, the last Sena fled to East Bengal. Bakhtiar later shifted his Headquarters from Nabadwip to Lakshmanavati or Gaur in Malda District, the historic capital of Bengal.

1205 Bakhtiar Khilji, on his way back from Tibet expedition, suffered a miserable defeat in Assam at the hand of Assam rulers.

1206 Qutub-ud-din Aibak was crowned at Lahore on July 24 and occupied the Delhi throne as Sultan. He was in effect the first Muslim ruler of India. He himself being originally a slave, initiated the first Muslim dynasty namely the 'Slave dynasty'. He also built the first mosque Kuwwat-ul-Islam by destroying the old Lalkot fort of the Tomaras. The mosque was built with the wealth plundered from at least 27 Hindu temples. The remnants of the mosque could be seen near the Qutub Minar in Delhi.

Bakhtiar Khilji, Governor of Bengal, was assassinated by Ali Mardan who escaped after arrest and took refuge in Delhi under Qutub-ud-din Aibak.

1210 After an accident on the Polo ground, Qutub-ud-din died at Lahore in November and was succeeded by his son, Aram Shah.

1211 Aram was deposed by Samsuddin Altamas or Iltutmish, who himself was a slave and son-in-law of Qutub-ud-din.

Cuttack was founded by Anangabhima Deva III, ruler of Orissa.

1216 Iltutmish defeated Tajuddin Yilduz in the battle of Tarain. Tajuddin earlier claimed suzerainty of India. He was captured in the battle, sent to Budaun, and put to death.

1217 Iltutmish recaptred Lahore from Nasiruddin Qubacha who under Tajuddin Yilduz established himself in Multan.

1221 Chenghiz Khan, the great Mongol, made the first Mongol appearance on the North-Western Frontier of India in search of a political refugee named Jalaluddin Mangbarni.

1222 Chenghiz Khan left India through the Hindu Kush Mountains for his own territory. Iltutmish avoided all actions which might offend Chenghiz Khan.

1225 Iltutmish led an army against Ghiyasuddin who declared himself as the independent Sultan of Bengal. Ghiyasuddin submitted without resistance but reasserted his independence after Iltutmish returned to Delhi.

1227 Iltutmish sent his son Nasiruddin to Bengal who captured Laksmanavati, the capital of Bengal, and killed Ghiyasuddin, the ruler of Bengal.

1230 Ahoms captured Assam. Chu Kapha was the first Ahom Raja of Assam.

1231 Iltutmish raised the height of Qutub Minar by five storeys in honour of the famous saint Khwaja Qutubuddin Bakhtiyar Kaki.

1234 Iltutmish plundered Ujjain and destroyed the famous Mahakala temple built by Vikramaditya nearly 1300 years before.

1235 The famous saint Khwaja Qutubddin Bakhtiyar Kaki expired in Delhi.

1236 Iltutmish died on April 20 in Delhi. His son Ruknuddin Feroz Shah came to occupy the Delhi throne. But he was thrown out by the court nobles within six months because of his vices and killed in November. He was replaced by his sister Raziya, who happens to be the only woman to occupy the Delhi throne.

The saint Nizamuddin Aulia was born in Budaun and died in Delhi in 1327. Amir Khusru, the poet, was one of his disciples.

1238 Narasimha-i of Ganga dynasty became the King of Orissa. During his reign the famous Sun Temple of Konarak in Orissa was built. 'Kona' means angular and 'Arka' means the sun.

1240 Sultan Raziya showered her favouritism to an Abyssinian slave Jamaluddin Yakut—on whom she bestowed the highest dignity. Turkish nobles rebelled, Sultana Razia fought the nobles, was captured and put to death.

Muizuddin Behram Shah, a son of Iltutmish, became the sultan only for a short period after Raziya.

1241 The Mongols under their leader Bahadur Tair, a lieutenant of Hulagu Khan, captured Lahore on December 22 and destroyed it.

1242 Delhi Sultan Muizuddin Behram Shah's army revolted, seized his fort, and killed the Sultan in May. The victorious army made Alauddin Masud Shah, a very young son of Ruknuddin Feroz Shah, the Sultan.

1246 After two short reigns of six years by Muizuddin Behram Shah and Alauddin Masud Shah, Nasiruddin Muhammad Shah I came to Delhi throne and ruled for 20 years. Nasiruddin was very noble.

1253 Amir Hasan Yaminuddin Khusru, a Urdu poet, adorned Ghiasudin Balban's court. This man of gigantic intellectual stature, was born in Patiali in U.P. (d. 1325)

1254 Vira Narasimha III became the hoysala ruler. During his regime, the famous Prasanna Channa Kesava temple was built under the supervision of Somantha, the king's military commander.

1255 The famous Konark Sun Temple was consecrated.

1256 An ambassador arrived in Nasiruddin's court from Hulagu khan, the grandson of Chenghiz khan. Nasiruddin's chief minister and son-in-law Ghiasuddin Balban received the ambassador with great respect.

1257 Mughisuddin Yuzbak, Governor of Bengal, led an expedition to Kamrup (Assam), where he was defeated and killed. After his death, the authority of Delhi was restored in Bengal.

1266 Nasiruddin Muhammad Shah I died on February 12 without a son. His son-in-law Ghiasuddin Balban (Ulugh Khan), a Turkish slave, succeeded to the throne. Balban was a ruthless ruler and never smiled. He stopped promotion and fresh appointment of Hindus in government service. He died in 1287.

1270 Sant Namdeo, the Maharashtrian poet savant, was born at Narasi-Bamani on November 9. This saintly man was a housęholder and spent most of his days at Pandharpur, singing and spreading message of God. He passed away in 1338.

1275 Balban's son Muhammed utterly routed the Mongol raiders from Northern India.

1281 Balban, accompanied by his second son Bugara Khan, came to Bengal with a large army and attacked Mughisuddin Tughril Khan, ruler of Bengal who was captured and beheaded.

1285 Balban's able and beloved son Muhammad was killed by the Mongol raiders in Punjab.

1286 After Muhammad's death in the previous year Balban, with a broken heart, put Muhammad's son Kai Khusru on Delhi throne.

1287 Immediately after Balban's death, Kai Khusru was ousted by his cousin Muizuddin Kaikobad, another grandson of Balban. (d.1290)

1288 The Italian merchant and traveller Marco Polo visited Kayal, a port on the east coast under Pandya kingdom with Madura as its capital.

1290 Muizuddin Kaikobad proved to be an inefficient ruler. Confusion broke out all around. He was killed in his bed. Khilji chief Feroz Shah captured the throne of Delhi in June and called himself Sultan Jalaluddin Khilji. He killed the infant son of Muizuddin Kaikobad and thus ended the slave dynasty of Delhi.

1292 Mongols, at least 100,000 strong, invaded India under the command of Abdullah, a grandson of Hulagu khan. Sultan Jalaluddin successfully repulsed them and allowed them to retire. However Ulgu khan, a grandson of Chenghiz Khan, was permitted to settle down in Delhi with his 3,000 followers. They embraced Muhammedan faith and were known as New Musalmans.

1293 Marco Polo visited the South-Eastern Indian port Kayal for the second time.

1294 While Jalaludin's nephew and son-in-law Alauddin crossed the Narmada river. This was the first Muhammedan threat to South India.

1296 While Jalaluddin embraced Alauddin at Kara on his victorious return from Deccan, Jalaluddin was killed by Muhammad Salim and Ikhtiyaruddin, assassins appointed by Alauddin. He then hastened to Delhi, deposed Jalaluddin's son Ruknuddin Ibrahim Shah I, and

on July 19 proclaimed himself as the Sultan of Delhi. His coronation took place on October 21 and he took the title Muhammad Shah I.

1297 Alauddin conquered Gujarat where Raja Karna II had earlier declared himself independent. The magnificent marble city of Patan was demolished. Raja Karna fled with his daughters Devala devi and her elder sister, who died later as a fugitive. But the exquisititely pretty queen Kamala Devi was captured and was sent to Alauddin's harem. Alauddin married Kamala Devi. This was the first marriage of record between a Muhammedan and a Hindu princess.

1298 The Mongol Chief Qutlugh Khan crossed the Indus and advanced towards Delhi with a view to conquer India. The two hundred thousand horsemen were the largest invading army in India so far, Alauddin's army routed them in 1299.

1301 Hamir became the ruler of Mewar. He later recaptured Chittorgarh and was virtually the only Hindu prince with real power in India.

1303 Alauddin captured Chittorgarh on August 26. Padmini, the pretty wife of Rana Bhim Singh, along with several hundred women sacrificed their lives in fire (jauhar Brata). Chittorgarh was sacked for the first time.

Mongol raiders came upto the gates of Delhi and after two months retired on their own.

1305 Raja of Malwa died in a battle with Alauddin's army under Ainul Malik. Ujjain, Mandu, Dhar and Chanderi were annexed. Ainul Malik was made the Governor of Malwa.

1306 A Mongol army under Kabak crossed the Indus. Alauddin sent Gazi Malik to repulse them. Mongols were defeated. Enraged, Alauddin ordered about 3,000 male prisoners to be trampled to death by elephants. A pillar was erected with their skulls as a warning to the future Mongol raiders.

Alauddin sent a large army to South India under Malik Kafur, a converted Hindu slave. Malik Kafur, captured Devala Devi, the pretty daughter of Kamla Devi, near Ellora caves by sheer luck. Her elder sister died

meanwhile. Devala Devi was married to Alauddin's son Khizr Khan.

1307 A Mongol Chief named Iqbal crossed the Indus. He was defeated and killed by Alauddin. No further Mongol intrusion took place in the remaining years of Alauddin's reign, which lasted upto 1316.

Alauddin sent Malik Kafur to capture Devagiri fort (Daulatabad), which was impregnable. The enemy entered the fort by treachery on March 24. Raja Ramdeva was taken prisoner and sent to Delhi, where Alauddin received him favourably and reinstated him as a tributary of Delhi. Ramdeva died in 1312.

1311 Starting from Daulatabad, Malik Kafur attacked Dorasamudra (Halebid), the Hoysala capital of Raja Vira Ballava III, in February. Halebid was finally destroyed by the Muslim forces in 1327.

Malik Kafur proceeded further South and the Mohammedans for the first time reached Cape Comorin. He returned to Delhi in October.

1312 Ramadeva, the Yadav ruler of Devagiri, died. Malik Kafur was sent by Alauddin to drive out Ramdeva's rebellious son Sankara. Devagiri was annexed by Alauddin and thus the whole of Marathawada came under Delhi rule.

1316 Alauddin fell sick. Malik Kafur was reported to be instrumental in bringing this process to a fatal culmination on January 5. Malik Kafur virtually captured the throne which lasted only for 35 days. Alauddin's son Sahib-ud-din Umar Shah came to occupy the Delhi throne. But Khilji dynasty ultimately disintegrated from internal strifes in September 1320.

Qutub-ud-din Mubarak Khilji, Alauddin's third son blinded his minor brother Sahib-ud-din and in April ascended the throne as the Sultan of Delhi.

1318 Harapala, the son-in-law of Ramdeva of Devagiri, revolted against the Muslim rulers. He was caught and that was the end of Yadvas in Devagiri.

1320 Qutub-ud-din Mubarak Khilji was murdered by his own favourite employee Khusru, a converted Hindu. Khusru ascended the Delhi throne with the title of Nasiruddin Khusru Shah. Gazi Malik, Governor of Punjab, took upon

himself the task of punishing the traitor. Defeated on August 22. Khusru was captured and beheaded. Gazi Malik was hailed as Sultan by the court nobles and he came to be known as Ghiasudin Tughlak Shah I.

1321 The Christian missionaries Peter, James, Thomas and Dometrius were killed by the Muhammedans at Thana, Maharashtra.

1323 Ghiasuddin Tughlak Shah's son Juna Khan captured Warangal, capital of Telengana and finally the two and a half century of Kakatiya rule ended there.

1325 Juna Khan entertained his father Ghiasuddin Tughlak Shah I in a cleverly built structure near Tughlakabad, which was crushed by the elephants as per their plan. The Sultan was killed alongwith his favourite younger son Mahmud. Juna Khan came to the throne with the title Muhammad Tughlak Shah II, also styled as ulugh khan. Amir Khusru (b. 1253) the Urdu poet, passed away.

1327 With a view to keep away the Mongol invaders, Muhammad Tughlak Shah II ordered shifting of his capital from Delhi to Devagiri (Daulatabad). The court, officials, army, tradesmen, servants and even disabled persons were forced to shift from Delhi.

1330 Muhammad Tughlak Shah II introduced token copper and brass coins of the value of silver and gold coins. There was a large-scale fraud. After three years of experimentation the token coins were withdrawn.

1331 Saint Burhanuddin Gharib, a celebrated saint of Deccan and a disciple of Nizamuddin Aulia, passed away.

1333 Ibn Batuta (1307-1370), a North African Arab, reached Sind and later came to the court of Muhammad Tughlak Shah II. For some time (1333-1347) he worked as a judge of the Sultan.

1334 Sams Shah Mirza, a Muslim adventurer from Swat, who was then the minister of the Hindu Raja of Kashmir, seized Kashmir throne under the title Shamsuddin Shah, and married the late Raja's widow. This lasted from 1334 to 1337.

1336 Sangama Bukka and his five brothers, guided by the sage Vidyaranya, established new Hindu Kingdom in the South with Vijayanagar as its capital. Within ten years

it became an important power. The dynasty is known as Tuluva dynasty.

1337 Bengal and many other territories revolted against Muhammad Tughlak Shah II. Bengal remained virtually independent until Akbar's rule.

1338 Sant Namdeo (b. 1270) attained 'Samadhi'.

1341 Toghan Timur the Mongol Emperor of China, sent an ambassador to Muhammad Tughlak Shah II's court.

1342 Ibn Batuta was sent to China by Muhammad Tuglak Shah II. Ibn returned to India four years later.

1346 Krittivasa, the translator of Sanskrit Ramayana into Bengali, was born in Fulia in Nadia District of West Bengal.

1347 Zafar Khan alias Alauddin Hasan Gangu, an Afghan or a Turk soldier, revolted against Delhi and established the Muslim Kingdom of Bahmani dynasty (1347-1526) on August 3 in the South, as Sultan Alauddin. He made Gulbarga his capital and renamed it Hasanabad. He ruled till 1358. Fourteen Kings ruled during 1347 and 1518, of which four were murdered and two were deposed and blinded. All the Kings were cruel and bloodthirsty. Bahmani Kingdom ultimately did split up into five separate Sultanates.

1351 Sultan Muhammad Tughlak Shah II died in Sind on March 20. The chiefs enthroned his nephew Feroz Tughlak Shah III on March 23. He was an efficient and benevolent ruler (1351-1388). He repaired and raised the Qutub Minar to its present height of 71.24 meters with 379 steps.

1359 Sultan Feroz Tughlak Shah III set out to invade Bengal.

1360 Sultan Feroz Tughlak Shah III led an expedition to Orissa. The Hindu King of Orissa fled. Feroz captured Puri and desecrated the Jagannath Temple.

1367 Bukka I of Vijayanagar was severely defeated by Muhammad Shah I of Bahmani Kingdom in the great battle of Kanthal. A large number of Hindus were massacred within Bukka's territory.

1368 The famous Adina mosque of Pandua in North Bengal was built by Sultan Sikandar Shah. The mosque has about 400 small domes and is one of the most remarkable old buildings of West Bengal.

1374 Bukka I of Vijayanagar sent an ambassador to China.

1377 Sant Ravidas, the spirtiual leader of the depressed class people, was born. He propagated the necessity of removal of caste barrier in the country.

Sultan Mujahid Shah became the third Bahmani ruler. He indulged in drinking and was murdered in 1378 by his uncle Daud Shah, who became the Sultan.

1378 Daud Shah assassinated Mujahid Shah to become the fourth Bahmani Sultan, but himself was murdered by a slave on May 20. Daud's brother Muhammad Shah II became the fifth Sultan.

1387 Feroz Tughlak Shah III abdicated in favour of his son Muhammad Tughlak Shah III, who proved inefficient. Feroz took back the imperial power of Delhi.

1388 Feroz Tughlak Shah III died on September 20 at the age of 83. His sceptre was transferred to his grandson Ghiasuddin Tughlak Shah II who was killed on February 19, 1389. Within ten years there was a complete state of anarchy.

1393 Sikandar Shah, the sixth Sultan of Kashmir, came on the throne. He was very cruel and was responsible for converting a large number of Hindus into Muslims by force.

1394 During the reign of Mahmud Shah II in Delhi, the eunuch Malik Sarwar declared independence at Jaunpur.

1395 Zafar Khan, Governor of Gujarat, son of a Rajput convert proclaimed Gujarat's independence and later took the title of Sultan Muzaffur Shah I.

1397 Bahmani dynasty was plagued with intrigues. Ghiasuddin, son of Muhammad Shah II, became the sixth Sultan. He was blinded and deposed by Lalchin, a Turkish slave who made Samsuddin the seventh Sultan. He was also deposed, imprisoned and blinded. Tajuddin Feroz Shah became the eighth Sultan.

1398 Amir Timur or Taimur Lang reached the banks of the Indus on September 12 with 92 squadrons of horses. He crossed the river near Attock, where Alexander crossed it seventeen centuries earlier. The Delhi Sultan Nusrat Shah resisted, lost and fled to Gujarat. Timur captured Delhi on December 18. He sacked Delhi, Meerut and

Haridwar followed by a massive destruction of Northern India.

1399 Timur left Delhi on January 1, recrossed the Indus on March 11 and he took the title 'Emperor of India'.

Mahmud Shah II, ex-Sultan of Delhi who was deposed in 1395, was reinstated on Delhi throne after Timur's departure. Bur there was hardly a Government in North India.

Harihara II, ruler of Vijayanagar, attacked Bahmani Kingdom, lost the battle as well as his son.

1401 Dilawar Khan Ghori, the Afghan Governor of Malwa and a descendant of the great Sultan Sahabuddin Ghori, declared himself the independent ruler of Malwa, under the style Sultan Sahabuddin Ghori. This Ghori dynasty had a short spell of only 35 years.

1405 Hushang Shah killed his father Dilwar Khan Ghori and became the second and last Sultan of Ghori dynasty of independent Malwa.

1406 Sultan Tajuddin Feroz Shah of Bahmani Kingdom defeated the Hindus of Vijayanagar, securing a Vijayanagar princess for his harem.

1407 Sultan Muzaffur Shah I of Gujarat was succeeded by his grandson Sultan Nasiruddin Ahmed Shah, who was the real founder of a prosperous independent Gujarat State. He built the beautiful city of Ahmedabad in 1411.

1413 Mahmud Shah II died in February. Daulat Khan Lodi was put on the Delhi throne. But he did not assume royalty.

1414 Khizr Khan Sayyid, Governor of Lahore, replaced Daulat Khan Lodi. This brought the Tughlak dynasty in Delhi to an end. There was a short spell of Sayyid dynasty ruling Delhi.

Raja Ganesh, actually a zamindar (landlord) became very powerful in Bengal and seized the throne of Bengal.

1419 Jadu, son of Raja Ganesh of Bengal embraced Islam and ruled Bengal as Jalauddin Muhammad Shah. He was murdered in 1442.

1420 Zain-ul-Abedin came to Kashmir throne. He was very liberal, like Akbar, about religion. Under his patronage Ramayana and Mahabharata were translated from

Sanskrit into Persian. Tajuddin Feroz Shah of Bahmani Kingdom suffered a severe defeat in Pangal. Being dejected, he left the affairs of the State in the hands of his two Turki slaves.

1421 Muizuddin Mubarak Shah II became the second Sayyid Sultan of Delhi.

The Ming emperor of China sent his envoy Cheng Ho to Bengal. He again came in 1431.

1422 Ahmad Shah I, brother of Tajuddin Feroz Shah of Bahmani Kingdom, was disgusted with the administration of Turki slaves. He murdered Tajuddin alongwith his son and ascended the throne. He shifted his capital to Bidar.

1424 An Italian traveller named Nicolo Conti, the first European, visited Vijayanagar court.

1435 Sultan Mahmud Shah succeeded to Malwa throne after Hushang Shah. He was the third and last ruler of the Ghori Dynasty in Malwa.

1436 Sultan Mahmud Shah of Malwa was poisoned by his minister Mahmud Khan, a Khilji Turk. The Ghori dynasty of Malwa ended. Mahmud khan seized the throne and founded the rule of Khilji dynasty there, which lasted for about a century. Mahmud Khan Khilji was defeated in Chittorgarh battle in 1440, but surprisingly he made a seven storeyed victory tower in Mandu, which has since collapsed.

1440 Rana Kumbha of Mewar defeated and captured Mahmud Khilji, sovereign ruler of Malwa and kept him in Chittorgarh as a captive. Later Kumbha released him with due honour and gifts. In 1451 as a mark of that victory, Rana Kumbha laid the foundation of the victory pillar of Chittorgarh which was completed in 1461. Kumbha was murdered by his son Uday in 1469.

Sant Kabir was born. (d. 1518).

1443 Persia sent Abdur Razzak as its ambassador to the court of Vijayanagar.

1448 Vidyapati, the greatest and most famous of the Maithili poets, died. His date of birth is unknown. He became a court poet of Maithili Kings of North Bihar. His 'Padavali' poems are unique and unrivalled in their lyrical and artistic quality.

1450 Basudeva Sarbavauma, founder of famous 'Nyaya' school of Nadia, was born. (d. 1525)

1451 Buhlul Khan, an Afghan of Lodi tribe, marched down upon Delhi, displaced the Sayyid dynasty and started the rule of Lodi dynasty, which losted for a short spell only upto 1526.

1459 Sultan Mahmud Begara, a grandson of Ahmad Shah, ascended the throne of Gujarat at the age of thirteen. He proved to be the most eminent of all the sovereigns of his dynasty (1459-1511).

Jodhpur city was founded by the Rathor chief Rao Jodha.

1461 Bahmani ruler Alauddin Humayun Shah was assassinated by his servants. His minor son Nizam Shah became the twelfth Bahmani ruler. But he suddenly died after two years.

1465 Virupaksha II became Vijayanagar ruler and the decay of the empire started. On December 23 he was defeated in the battle of Tellikota by the combined Muslim forces of Ahmadnagar, Bidar, Bijapur and Golconda.

1469 Guru Nanak, founder of Sikh sect, was born on November 8 in Talwandi, now Nankana Sahib, near Lahore in Pakistan (d. 1539)

1470 A Russian merchant Athanasius Niktin visited Bidar, capital of Bahmani Kigdom.

1478 Kingdom of Jaunpur was overpowered and absorbed in Delhi monarchy.

1479 The Vaishnav saint and philosopher Vallabhacharya was born. The deity Srinathji of Nathdwara, the mainfestation of Lord Krishna, is the highest deity of Vallabha sect. He propagated 'pustimarga' or religion of grace. (d. 1531)

The third Sikh Guru Amar Das was born on May 5 in village Basarki of Amritsar District. He introduced the 'Langar' or community kitchen and fought for the abolition of "Purdah" and "Suttee". Emperor Akbar paid homage to Guru Amar Das at Goindwal in Punjab. (d. 1574)

1483 The first Mughal Emperor of India Zahiruddin Muhammad Babar was born on February 24. (d. 1530)

1484 Blind religious singer Surdas was born in Sihi village near Delhi on December 9.

Purandaradasa was born at Purandaragada near Pune. He was originally a trader and amassed a big fortune. He renounced all his riches and sought spiritual guidance. Tradition credits him with having composed 4,75,000 devotional songs. (d. 1564)

Imad Shahi dynasty was established in Bidar by Fath Ullah Imad ul Mulk. He was a Hindu convert who defected from the Bahmani Kingdom. Bidar was absorbed by Ahmadnagar in 1574.

1486 Shri Chaitanya Dev was born at Nabadwip in Bengal on February 18. He became an ascetic in 1509. He idolized the love of Krishna and Radha into the Bengal school of Vaishnavism. (d. 1533)

1488 Bikaji, son of Jodha Singh of Mewar, fonded his capital Bikaner 30 years after his departure from his paternal home.

1489 Buhlol Khan Lodi of Delhi died. The nobles of the court chose his third son Nizam Khan Lodi as the successor, with the title Sikandar II Lodi. He built Agra-Mathura road. (d. 1517)

1490 Yusuf Adil Shah, Governor of Bijapur, established Adil Shahi dynasty of Bijapur, independent of Bahamani Kingdom. The Kingdom was annexed by Aurangzeb in 1686.

Ahmad ibn Nizam Shah, Governor of Junnar of Bahmani Kingdom, established an independent Nizam Shahi dynasty of Ahmadnagar, which city he founded himself in 1495 and gave the same name to his kingdom.

1492 Qasim I Barid Shah, a minister of Muhmud Shah II Bahmani, started Barid Shahi dynasty of Bidar—a fragment of Bahmani Kingdom, which lasted until 1619.

1493 Alauddin Husain Shah fought and defeated Muzaffur Shah Habsi at Gaur. He was then selected to be the King of Bengal. He was a Sayyid of Arab descent, and was the best and the most famous of Muslim kings of Bengal.

Pope Alexander VI assigned India to Portugal in his division of the non-Christian world between Portugal and Spain.

1494 Sikandar II Lodi, Sultan of Delhi, laid the foundation of Agra. He shifted the capital there from Delhi in 1503.

1495 Ahmad ibn Nizam Shah founded the city of Ahmadnagar.

1496 Pratap Rudra Dev became the King of Orissa.

Guru Nanak and Sant Kabir met for the first time.

1498 Vasco da Gama of Portugal cast anchor at Calicut on May 20 in the territory of Zamorin and met him on May 22. He had left Lisbon for India on July 8, 1497.

1500 First European factory in India was established in Calicut by the Portuguese under Pedro Alvarez Cabral, who reached Calicut on Septemer 13.

1502 Vasco da Gama came to India for the second time and erected a factory at Cochin. But Zamorin remained hostile.

1503 Sikandar II Lodi, Sultan of Delhi, shifted his capital from Delhi to Agra.

Alphonso de Albuquerque erected the first Protuguese Fortress in India at Cochin.

Hita Harivansa, founder of Radha-Vallabhi Sect, was born. The sect assigns Radha a superior place to Krishna. (d. 1553)

1504 The second Sikh Guru Angad was born on April 23. (d. 1552)

1505 Dom Francis de Almeida of Portugal arrived at Cochin on October 24 with the title Viceroy of India.(1505-1507)

1508 Zamorin of Calicut, Sultan Mahmud Begara of Gujarat and Sultan of Egypt combined their naval strengths and Portguese navy was defeated at Chaul.

Emperor Humayun, son of Babar, was born. (d. 1556)

1509 The combined Muslim navy was annihilated by the Portuguese navy in a battle off Diu. Sultan Mahmud Begara allowed the Portguese to set up a factory at Diu.

Rana Sangram Singh I of Mewar succeeded his father Rajamalla. During his regime Chittorgarh reached the summit of her prosperity.

1510 The first church for Europeans only was constructed at Cochin by Franciscan Friars who were brought by Alphonso de Albuquerque. The church was dedicated to St. Anthony but is presently known as Church of St. Francis.

Sikandar II Lodi of Delhi acknowledged independence of Gujarat.

The Portuguese seized Goa from Bijapur and occupied it for the first time.

1512 Nasiruddin Khilji, the ruler of Malwa, died. He was succeeded by his son Mahmud II, the last of the Khilji rulers of Malwa.

The Portuguese attacked and captured Surat.

Quli Qutub ul Mulk, a Turki officer, declared independence of Golconda region from Bahmani Kingdom and took the title Quli Qutub Shah, to lead the Qutub Shahi dynasty of Golconda which was finally annexed by Aurangzeb in 1687.

1515 Alphoso de Albuquerque, Portuguese Viceroy of India, died off Goa on December 15.

1517 Sikandar II Lodi of Delhi died and was succeeded by his son Ibrahim II Lodi. During his regime Lodi dynasty came to its end after the first battle of Panipat with Babar in 1526.

1518 Sant Kabir died. (b.1440)

Franciscans started a convent in Goa.

1519 Babar, a Turko-Mongol, the sixth descendant of Timur on the father's side and a descendant of Chenghiz Khan on the mother's side, followed the steps of Alexander the Great and entered India for the first time.

1520 Babar took Bijaur in Punjab, which had fallen to the Greeks eighteen hundred years earlier.

1522 The Portuguese traveller Domingos Paes visited Vijayanagar.

1524 Babar again overran Punjab and returned to Kabul. In between he came to India twice.

1525 Babar entered india on November 17 for the fifth time by way of Sind with a bid to conquer India.

Basudeva Sarvabhauma of Nadia died. (b. 1450)

1526 In the first battle of Panipat on April 21, Babar defeated and killed Delhi's Sultan Ibrahim II Lodi. On May 10 Babar entered Agra and took his residence in the palace. Thus the Sultanate rule ended in India. The Mughal dynasty was established which took the title 'Badshah' on April 27. Ibrahim Lodi's mother made an unsuccessful

attempt on Babar's life in December, by poisoning him through a royal servant.

1527 Rana Sangram Singh I of Mewar fought Babar in Khanua near Agra on March 16 and lost. The Rana promised not to enter Chittorgarh without a victory, but died disappointed in 1530.

1528 Babar captured Chanderi on January 29 from Medini Rai, one of the most distinguished lieutenants of Rana Sangram Singh I.

Nunho da Cunha was appointed the Governor of Portuguese India.

1529 Nasrat Ali, Afghan Sultan of Bengal, opposed Babar on the banks of the Gogra river on May 6. Nusrat Ali was defeated and accepted peace terms. Babar returned to Agra on June 25.

Burhan Nizam Shah of Ahmadnagar appointed a Maratha Brahmin Kanwar Sain as his prime minister and bestowed on him the title 'Peshwa'. Henceforward Hindus acquired a great influence in the Nizam Shahi government.

1530 Rana Sangram Singh I of Mewar died broken hearted after his defeat by Babar. His son Ratna Singh became the Rana.

Babar captured Oudh and South Bihar. His son Humayun was seriously ill at Dholpur. Babar prayed by his bedside that God should spare his son and he may die instead. Strangely Humayun started recovering and Babar died at Dholpur near Agra on December 30 (b. 1483) Humayun succeeded him.

1531 Bahadur Shah of Gujarat defeated and executed Mahmud II of Malwa alongwith his seven sons and annexed Malwa. Thus Khilji dynasty ended there.

Rudra Pratap founded kingdom of Bundelkhand with Orchha as its capital.

Vaishnava saint Valabhacharya passed away. (b. 1479)

1532 Tulsidas, the great Hindi poet of Ramayana fame, was born. His original name was Rambola and he was abandoned by his parents. The name Tulsidas was given by his preceptor Naraharidas. (d. 1623)

Rana Ratna Singh died in an encounter with the Prince

of Bundi. Ratna Singh's brother Vikramaditya became the Rana of Mewar.

1533 Humayun built the city of Dinpanah in January on the site of 'Purana Qila' or old fort (Delhi) where stood the pre-historic city of Indraprastha. The new city Dinpanah stood for only six years and was razed to the ground by Sher Shah in 1539.

Shri Chaitanya Dev left his mortal soul at Puri on June 29. (b. 1486)

1534 The fourth Sikh Guru Ram Das was born on November 2. (d. 1581)

As a defensive measure against the impending attack on Chittorgarh by Bahadur Shah of Gujarat and Malwa, Rani Karnavati, the widow of Sangram Singh I, acclaimed Humayun as her brother by sending him a 'Rakhi'. Humayun responded graciously. But before his arrival Bahadur Shah entered Chittorgarh, which was sacked for the second time. Rani Karnavati with 13,000 women shut themselves in a vault filled with gunpowder, which was set alight and they passed into eternity. Humayun, though too late to save his adopted sister, put Sangram Singh's son Vikramaditya Singh as the ruler of Mewar. Humayun avenged Karnavati's self-immolation by capturing Mandu in 1535 from Bahadur Shah.

The Portuguese captured Bassein of Maharashtra and Diu of Gujarat.

Humayunama, the last work of Khondamir, was written.

1535 Rana Vikramaditya of Mewar died. Following an anarchy his bastard brother Banbir usurped authority till 1537.

Bahadur Shah of Gujarat and Mandu was defeated by Humayun.

The Portuguese built a fort at Diu.

1536 Nunho da Cunha built a Portuguese fort at Bassein.

1537 Bahadur Shah of Gujarat and Malwa was invited by the Portuguese at Diu for negotiation and they treacherously tried to detain him. Bahadur Shah in an attempt to escape jumped into the water on February 14. He was hit on his head by a Portuguese sailor and Bahadur Shah died.

Uday Singh II, son of Sangram Singh I, ascended the throne of Mewar in succession to the usurper Banbir.

Goa was made an 'Episcopal See' by Pope Paul III. The first Bishop was Dom Francisco de Melo.

1538 Sher Shah Suri, and Afghan noble, overthrew Mahmud Shah, the reigning Sultan of Bengal, and became its ruler. Mahmud Shah fled to the Mughal camp at Chunar. Sher Shah Suri celebrated his coronation in the city of Gaur (Bengal) and declared his determination to drive out the Mughals from India. He was also a great road builder. The longest road built by him was known as Grand Trunk Road (now National Highway No. 2).

A Turkish expedition arrived in India in September to exterminate the Portuguese from India and bombarded Diu for twenty days. With the arrival of a new Portuguese fleet, the Turkish armada retired on November 25.

1539 Humayun was defeated by Sher Shah Suri at Chausa near Buxar on June 26. Sher Shah took the name Abul Muzaffur Sher Shah. He became the independent ruler of Eastern India.

Guru Nanak died at Dera Baba Nanak *i.e* Kartarpur on October 10 (b. 1469) Angad became the Guru.

1540 Sher Shah defeated Humayun on May 17 for the second time at Hardoi in U.P. This was known as battle of Kanauj. While fleeing across the Indus, Humayun sought the blessings of Guru Angad at Khadur Sahib in Punjab.

Vrindavana Das wrote *Chaitanya Bhagavata (Chaitanya Mangala).*

Hyder Mirza Doghlat, a relative and General of Humayun, captured Srinagar in November and became an independent King of Kashmir.

Rana Pratap of Mewar, the brightest star of Rajputana, was born on May 9. His very name personifies chivalry, complete dedication to the cause of liberty and the highest principles of nobility and self-sacrifice. (d. 1597)

1542 Akbar, son of Humayun, was born at Umarkot in Sind on October 15. Humayun had taken refuge with Rana Pratap there.

Saint Francis Xavier, a Spanish national, landed at Goa as the first Jesuit missionary. He established the first Christian colony in Goa.

Rupee (Rupiya) was first minted in India during the reign

of Sher Shah. It was a pure silver coin weighing 179 grammes and was based on a ratio of 40 copper paisa per rupee.

1543 Sher Shah captured Raisen fort. After promising safe conduct to Puranmal that the Hindu garrison can march out with arms and property, Sher Shah attacked and slaughtered them all when they came out of the fort.

1544 Sher Shah captured Ajmer, Chittorgarh and Nagore of Rajasthan.

1545 Humayun captured Afghanistan.

Sher Shah was fatally wounded in an explosion in his own magazine on May 22, while preparing for an attack on Kalanjara fort. He suffered the agony till evening. When fall of Kalanjara was announced Sher Shah breathed his last with the words 'Thanks to Almighty God'. Jalal Khan supplanted his brother and took the title Islam Shah.

Joa de Castro was the first Portuguese Viceroy of the East.

Surdas completed his 'Sur-Saravali', a compliation of songs.

1549 Rumi Khan constructed the great Bijapur gun of 70 cm calibre weighing 40 tonnes.

1551 Abul Fazl, the Indo-Persian writer, was born. His noted works are Ain-e-Akbari and Akbar-nama. (d. 1602)

1552 Guru Angad expired on March 27 (b. 1504). Third Sikh Guru Amar Das was installed. Adi Granth Sahib, which includes 907 verses, was compiled by him.

Saint Francis Xavier expired on December 2 near Macao. According to his wish, his body was brought to Goa. The body never decomposed and stayed that way. The exposition of the body takes place at regular intervals, the latest one being in 1984-85 ending on January 13, 1985 after 54 days.

1553 Hita Harivansa of Radha-Vallabhi sect expired (b.1503).

1555 Humayun crossed the Indus and captured Lahore in February. He fought and won the decisive battle of Sirhind on June 22 and ousted Sikandar Suri, the usurper of Delhi throne. On the same day Akbar was announced as heir-apparent of Humayun, who entered Delhi on July 23 and resumed the imperial dignity.

Baz Bahadur (of Rupamati fame), governor of Malwa, crowned himself as 'Sultan' and declared Malwa State independent.

1556 Humayun slipped on the staircase on January 24 and died four days later (b. 1508). Akbar's formal enthronement took place on February 14 at the age of 13 years 4 months, in a garden at Kalanaur in Gurdaspur District of Punjab.

The second battle of Panipat took place on November 5 when Hemu, the Hindu general and Prime Minister of the last Afghan ruler Sikandar Suri, was defeated by Akbar's army led by Bairam Khan. Hemu was struck in the eye by an arrow which pierced through his brain rendering him unconscious. Bairam and Akbar mutilated the body with their swords and Akbar severed his head from the body at the instance of Bairam. Sovereignty of Delhi finally went in favour of the Mughals.

Jesuits printed the first books in India, including Catechism of Xavier in 1557, and a work on Bonaventure in 1578.

1557 Pope Paul V made Goa a 'Metropolitan See', promoting the second Bishop Juan de Albuquerque to be the first Archbishop of India, and at the same time set up the Inquisition at Goa.

1558 Kalapahar of Bengal, a Hindu who accepted Muslim religion, attacked and captured Orissa. King Mukund Rao died in the battle. Kalapahar was notoriously famous for destroying Hindu temples and idols.

1560 Gaur, capital of Bengal, except for a short spell in Nabadwip, was abandoned for unknown reasons after 2,000 years of its existence. The capital was shifted first to Tondah and then to Rajmahal.

Akbar, being tired of Biram Khan's tyranny, relieved him of all his duties. Bairam revolted and was defeated but was pardoned by Akbar. Bairam was asked to accept any of the three alternatives suggested by Akbar. Bairam preferred to go to Mecca on Pilgrimage.

1561 Bairam Khan, on his way to Mecca, was assassinated on January 31 at Patan while he was visiting a celebrated Hindu temple. He was killed by an Afghan assassin

Mubarak Khan Lohani, whose father was slain by Bairam Khan in the battle of Machiwara.

Akabr invaded Mewar then ruled by Uday Singh II. Akbar captured important castles of Nagore and Malkote. He gave these two forts and some lands to Rai Singh, prince of Bikaner, who then established a new independent state of Jodhpur.

1561 Beharimal of Amber (later Jaipur) became a vassal of Akbar. His son Bhagwan Das and grandson Man Singh played important roles in Akbar's court.

Daman in Maharashtra was captured by the Portuguese.

Akbar conquered Malwa from Baz Bahadur of Rupamati fame. Baz Bahadur, however, did not submit until November 1570.

1562 Habib Shah of the dynasty of Shah Mirza (1334) of Kashmir was overthrown by Hussein Ghazi Shah of Chakk dynasty.

Akbar, who was on a pilgrimage of Moinuddin Chisti at Ajmer, married the daughter of Beharimal, Raja of Amber. Thus he united the house of Ram Chandra (of Ramayana) with those of Taimur and Chenghiz Khan as the first step of reconciliation and peace between Hindus and the Muslims.

1563 The fifth Sikh Guru Arjun Dev was born on April 14. (d.1606)

1564 Kamakshya temple near Gauhati was destroyed by the Muslim convert Kalapahar of Bengal. Sulaiman Karnani became ruler of Bengal in succession to the Suris.

Purandaradasa expired. (b. 1484)

Rani Durgawati, the noble queen of Gondwana, fought Akbar's army led by Asaf Jah. She lost the battle and committed suicide.

1565 Hindu Kingdom of Vijayanagar was virtually extinguished on January 25 at the great battle of Tellikota against the combined forces of Ahmadnagar, Berar, Bidar, Bijapur and Golconda—five Muslim kingdoms of North Deccan. Ramraya, the haughty minister of Vijayanagar, was captured and decapitated by Ahmadnagar ruler.

Akbar removed 'Jeziya' or toll-tax on Hindus which had been instituted by Sikandar Suri of Lodi dynasty.

1566 Akbar's cousin Khan Zaman revolted against Akbar with the support of Uzbeg chiefs. Akbar captured Khan Zaman and executed him.

The great Agra mosque was built.

1567 When the Portuguese came on the scene, the Jews of Kerala sought refuge in Cochin, whose Hindu ruler granted them a site for habitation. There they built a Jew town and the Synagogue the next year.

Mira Bai, a woman saint, singer and a great devotee of Lord krishna, was born. (d. 1614)

1568 Chittorgarh was sacked for the third time when Akbar attacked the fort on October 20, 1567 and ultimately captured it on February 28, 1568 from Rana Uday Singh II, who survived the loss for four years. Gold ornaments collected from the dead Rajput warriors or in the battlefield weighed 74½ maunds which number was later considered as an unlucky number. Jaimal and Patta became immortal for their bravery. Nine queens, five princesses and eight thousand Rajput women immolated themselves in 'Jauhar' holocaust. Akbar ordered massacre of 30,000 non-combatants. in Chittorgarh.

Cochin synagogue was built by the local Jews. It is the oldest synagogue in the Commonwealth of Nations.

1569 Rao Maldeo (of Jodhpur or Marwar) tried to keep his valiant spirit and honour untarnished. But he had to submit and acknowledge supremacy of Mughal Emperor Akbar. As a broken hearted man, Maldeo died the same year.

Akbar decided to shift his capital from Delhi to Agra (Fatehpur-Sikri) and he continued there till 1585.

Akbar's son Prince Sultan Salim Mirza (Jehangir) was born on August 30.

1570 The powerful minister Tirumala deposed the puppet King Sadasivaraya of Vijayanagar and usurped the throne.

The combined forces of Bijapur, Ahamadnagar and Calicut attacked the Portuguese settlements including Goa.

1571 Construction of palace city Sikri near Agra began and was completed in seven years. After Akbar's conquest

of Gujarat in 1573, he renamed the new city as Fatehpur-Sikri, the 'Victory Town'.

The tomb of Salim Chisti was built in Sikri.

1572 Rana Pratap Singh ascended Mewar throne on May 28 and established himself at Kamalmir, from where the started his memorable struggle against the Mughals.

The states of Bundi and Kota were separated.

1573 Surat capitulated to Akbar in February.

Akbar attacked Gujarat which had earlier revolted against Mughal rule. Etimad Khan, originally a Hindu slave, invited Akbar who won the decisive battle near Ahmedabad on September 2.

1574 On August 4 Akbar entered Patna, the ancient capital of Chandragupta Maurya.

Guru Ram Das, son-in-law of Sikh Guru Amar Das, took over after the death of Guru Amar Das on October 1 (b. 1479).

Tulsidas began writing his famous 'Ramcharita Manas' based on the story of Ramayana.

1575 Construction of Buland Darwaja, the world's largest portal, started. Its width is 40 mts and the height including the steps is 50.2 mts.

1576 The great battle of Haldighati or Gogunda took place on June 18 when Rana Pratap lost and took refuge in a remote fortress. Haldighati is considered as the Thermopylee of Mewar.

In July Akbar captured Bengal from the Afghan ruler Daud Khan after the battle near Rajmahal. Daud Khan was taken prisoner and executed. 236 years of Afghan rule of Bengal as well as the line of Bengal's independent kings virtually came to an end.

The great mosque of Fatehpur-Sikri was completed.

1577 Amritsar City was founded by the fourth Sikh Guru Ram Das at a site granted by Akbar. It was then known as Ramdaspur. The name Amritsar was given by the fifth Sikh Guru Arjundev from the Amrit Sarovar (Pool of Nectar) dug by Guru Ram Das. The foundation day is taken as October 24.

1578 The Portuguese Viceroy of Goa sent Antony Cabral as an ambassador to Akbar's court.

1579 The English Jesuit Father and the first Englishman S.J. Thomas Stephens arrived at Goa on October 24 in a Portuguese ship. He ultimately settled down in India and died at Goa in 1619.

The first Jesuit mission set out for Akbar's court from Goa on November 17. It was led by Rudolf Acquavia, a saintly scholar of noble birth, who was not yet thirty.

1580 The first Jesuit mission arrived at Fatehpur-Sikri on February 28. Emperor Akbar immediately received the mission with extraordinary warmth and affection in his own apartments.

In October, Emperor Akbar announced his policy of Sulh-e-kul or Universal Toleration of Religion.

Bandel in Bengal was founded by a Portuguese captain Pedro Teveres. It derived its name from the Persian word 'Bunder', meaning port.

1518 Ram Das, the fourth Sikh Guru, died on September 19 (b. 1534). The Guruship since then became hereditary. His son Arjundev succeeded him and changed the offerings to the Guru into a regular tax. Arjundev collected the materials of the 'Granth', the sacred code of the Sikhs.

1582 Emperor Akbar proclaimed that he was not a Muslim, but a follower of his newly promulgated religion 'Din Ilahi', Akbar was its Prophet from 1582 to 1605. Erection of new mosques and repair of old ones at Government expense were prohibited.

1583 The first large scale Durga Puja in the present form was performed by Raja Kangsanarayan of Bengal in Taherpur, under the direction of Ramesh Shastri, as a substitute of 'Aswamedh Yajna'. Durga Puja of Roy Chowdhury family of Behala commenced in 1600. Raja Raghab Roy of Krishnagar started Durga Puja at Diknagar in 1606, which was shifted to Krishnagar in 1662.

Ralph Fitch with two other English merchants William Leedes and James Storey reached India from London by the land route via Aleppo and Baghdad.

Allahabad fort was built by Akbar.

1585 Akbar reshifted his capital from Fatehpur-Sikri to Delhi because of acute water shortage there.

The temple of Radha Vallabha was constructed at Brindavan.

1586 Raja Birbal, Akbar's most intimate friend, a ready wit and physician, was killed on February 25 in a battle with the Yusufzai tribe in North-Western frontier.

1587 The last Kashmir ruler Yusuf Shah of Chakk dynasty submitted to Akbar and Kahsmir's independence was lost.

1589 Mian Tansen, the glorious singer of Akbar's Court, expired on May 6.

Raja Todarmal, the great financial adviser of Akbar, passed away.

Raja Bhagwan Das, the valiant Commander of Akbar, died.

1590 Muhammad, the 5th Quli Qutub Shah of Golconda, established the new city Bhagnagar after the name of his pretty Hindu wife Bhagmati. When Bhagmati embraced Islam and was given the name Hyder Mahal, the city's name was changed to Hyderabad.

1591 Akbar captured Sind.

The famous 54.5 mt. high Char-Minar of Hyderabad was built by the ruler Muhammad Quli Qutub Shah as a mark of victory against the Plague epidemic which was ravaging the State.

1592 Emperor Shahjahan was born on January 5 at Lahore.

Orissa was annexed by Akbar.

After 15 years of revolt of Mughal Officers in Bengal, Akbar got full control of Bengal as a result of the expedition of Man Singh.

1593 Under patronage of Akbar, the temple of Govindji in Brindavan was built by Rup and Sanatan, the two disciples of Sri Chaitanya Dev.

The Levant Company, founded in 1581 for trading with Turkey, got the charter from Queen Elizabeth I of England, to trade with India via the overland route.

1594 Vijayanagar fell to the Adil Shahi ruler of Bijapur.

1595 Faizi, the poet laureate of Akbar's court, died.

1596 The Sixth Sikh Guru Har Govind was born on June 6. (d. 1645)

Princess Chand Bibi of Ahmadnagar ceded Berar to Akbar to save the rest of her Kingdom.

Aain-E-Akbari was written by Abul Fazl.

1597 Rana Pratap Singh of Mewar died on January 19. He virtually recaptured most of Mewar except Chittorgarh, Ajmer and Mandalgarh. His son Amar Singh succeeded him. (b. 1540). An indecisive battle took place at Sonepat between the Mughals and the combined forces of Ahmadnagar, Bijapur and Golconda.

1599 On September 22 twenty-four merchants gathered in London Founder's Hall to start a new company for business in India, with a share capital of £30,133. It is generally referred to as Company. The name East India Company, actually came as late as in 1833.

The Company obtained Queen's consent on December 31, 1599 for trade with India by sea-route.

Bandel Church in Bengal was constructed by the Portuguese.

St. Peter's Church and St. Paul's Church were built in Cochin by the Portuguese.

1600 Ahmadnagar was captured by Akbar on August 19. Bahadur Nizam Shah and his royal family were sent to Gwalior fort as state prisoners.

Hector (500 tonnes), the first ship of East India Company, touched Surat on August 24. Capt. Lancaster was in command of the ship.

Isa Khan, the rebel Afghan ruler of Bengal, defeated Delhi army at Bhadrak.

Ahmadnagar was seized for four months by Mughal army. Chand Bibi of Ahmadnagar resisted heroically but ultimately was killed by her own people inflamed by Mughal enemies.

Hindu almanacs are presently prepared on the astronomical calculations made by Raghabananda Chakravarty in his two books 'Siddhanta Rashasya' and 'Dina Chandrika'.

1601 Akbar entered Asirgarh fort, one of the strongest forts of India, on January 17 after eight months' siege through perfidy and bribery.

Dindayal, the great preacher of universal love, was born in Allahabad.

First attempt was made to enter into India's cloth market by two Dutch ships in Surat.

1602 Dutch United East Indies Company was formed on March 20.

Abul Fazl, 1551 Akbar's devoted minister, was murdered by 500 Bundelas led By Singh Bundela on August 12, at the instigation of Akbar's son Salim. Just before his death, the head was severed from the body and sent to Salim.

Prince Salim set up independent Allahabad and sent an envoy to Akbar to negotiate peace.

1604 Adi Granth Sahib of the Sikhs was compiled and installed in the Golden Temple of Amritsar on August 27 on the dictates of their fifth Guru Arjundev. It was written in verse in Gurumukhi script.

The Dutch made alliance with the Zamorin of Calicut for expulsion of the Portuguese from India, with a view to capture total pepper trade.

Tobacco, unknown in India, was brought by the Portuguese and was introduced in Akbar's court.

1605 Emperor Akbar expired on October 17. Amongst the representatives of different creeds who congregated at Akbar's grave-side, Jesuit priest Father Xavier (not St. Xavier), his devoted friend was the most conspicuous. Prince Salim sat on the throne on October 24 and took the title 'Jehangir'.

Inayatullah completed 'Takmil-E-Akbari', which was a continuation of Abul Fazl's 'Akbar-nama'.

1606 Prince Khusru rebelled against his father Jehangir and fled form Agra on April 6. He was pursued and captured on April 27. On May 1 he was brought to Lahore handcuffed like any ordinary prisoner.

Followers of Guru Nanak were massacred by Jehangir. Guru Arjundev, the fifth Sikh Guru died on May 25 (b. 1563) after 5 days of torture by Jehangir, for having sympathy for prince Khusru. Guru Arjun's son Har Govind became the Sixth Guru, who was the first to arm the Sikhs and to take revenge on the Muhammedans for his father's death.

1608 King James I of England sent William Hawkins, captain

of the British ship *Hector,* to Jehangir. He reached Surat in August and met Jehangir in April 1609 to obtain concessions for British trade in India. Hawkins was initially successful, but he had to leave Agra in November 1611 on account of the intrigue of the Portuguese.

Tukaram, the ascetic, was born in Dehu village near Pune. Born of a lower caste as a businessman, he turned to a spiritual life. He enriched Marathi literature.

1609 The 'Akal Takht' (God's throne) was erected in Amritsar by the Sixth Sikh Guru Har Govind. The temple Har Govind Sahib was later named 'Golden Temple '. by the British.

1610 King of Chandragiri allowed the Dutch to have a settlement in Pulicat, which later became a chief slave trading centre.

1611 Jahangir married Meherunnisa, widow of Sher Afgan, on May 25. She received the title 'Noor Jahan'.

English settlements were established in Musalipatnam and Petapuli for the first time. United French East India Company, the second one, was formed.

1612 Usman Khan Lohani, son of Isa Khan, was defeated in the battle of Nekujyal on March 12. He died of wounds and was the last of the independent Afghan rulers of Bengal.

Prince Khurram (later Shahjahan) was married on April 18 to Arjumand Banu Begum (later Mumtaz Mahal), daughter of Asaf Khan the brother of Noor Jahan.

East India Company's navy, under the British, was formed on September 5 when East India Co. despatched a fleet of 4 small fighting ships—the *Dragon,* the *James,* the *Osiander* and the *Solomon,* under the command of Capt. Thomas Best. The vessels arrived at the Swally, the roadstead of Surat.

Jehangir attacked Ahmadnagar where Malik Ambar, the able Abyssinian chief, took control. Jehangir was defeated.

The portuguese attacked Pulicat and expelled the Dutch. By a convention in 1616 Pulicat went back to the Dutch.

East India Company became a joint stock company.

Capt. Thomas Best decisively defeated the Portuguese

in a naval battle near Surat.

Danish East India Company was formed at Copenhagen.

1613 Jehangir granted imperial Firman to East India Company to establish factories in Surat on January 11 and the first British factory was established there.

Akbar's tomb at Sikandra was completed.

1614 Jehangir captured Mewar from Rana Amar Singh. A treaty was signed. Rana and his son were treated with exceptional courtesies in Mughal Court on July 26.

In July Raja Man Singh of Amber died in Bidar in the Deccan. Sixty of his women were reported to have committed 'Suttee', in the funeral pyre.

Mira Bai (b. 1567) expired.

King of Spain ordered Portuguese Viceroy of Goa to drive the English out of India by force.

1615 Thomas Roe, Ambassador of James I of Britain, landed at Surat on September 18 and presented himself at Jahangir's Court of Ajmer on January 10, 1616. He left India on February 17, 1618.

1617 The second 'Joint Stock' company of East India Company was formed at London.

In March Jahangir sent another army under Shahjahan to fight Malik Amber of Ahmadnagar. Malik Amber was defeated and he purchased peace at a price.

Jehangir prohibited smoking. In spite of the order, people in Deccan, Gujarat and North India took fancy for it.

1618 Thomas Roe, the British Ambassador to Emperor Jehangir, left India on February 17, on his way back to England.

Mughal Emperor Aurangzeb was born at Dhond of Deccan on November 4.

1620 Begum Rezabeebah Sookeas, an Armenian, is the recorded first foreign lady to come to Calcutta.

1621 The ninth Sikh Guru Tegh Bahadur was born on April 12. (d. 1675)

The strong Kangra fort which resisted the onslaught of Akbar, surrendered to Jehangir on November 15 after an assault by Rai Rayan Vikramjit.

Prince Khusru was blinded by Jehangir.

1622 Prince Khusru died. He was perhaps murdered by Shahjahan.

St. Francis Xavier was canonised in Goa on December 2.

1623 Prince Shahjahan rebelled against Emperor Jahangir to prevent Prince Shaharyar getting the throne through Noor Jahan's influence. In April 1621 Prince Shaharyar got married to Noor Jahan's Noor Jahan's daughter Ladili by her first husband Sher Afghan. This upset Shahjahan and led him to revolt. Shahjahan was defeated in the battle of Billochpur in March.

The great poet Tulsidas (b. 1532) died on October 23.

1625 The Dutch had their first settlement in Bengal at Chinsura.

1626 General Mahabat Khan feared his own downfall and took Jehangir a prisoner in March by a surprise move. Noor Jahan after being in captivity with her husband for about six months, skilfully got the release of both in September.

East India Company made a settlement in Aramgaon, which was their first fortified area in India.

1627 Jehangir, weak from asthma and excessive drinks without food, died in Bhimbhar near Kashmir foothills on November 7. Since Shahjahan was in the Deccan then, he could not sit on the throne till February 14, 1628.

1628 Shahjahan was enthroned at Agra on Feburary 14.

1630 The seventh Sikh Guru Har Rai was born on Feburary 5. (d. 1661)

Chhatrapati Shivaji, founder of the Maratha empire, was born on February 19 at Sivaner, Junner. The traditional date is April 22, 1627. (d. 1680)

Great calamity in the form of a large scale famine in Gujarat, Deccan and South India.

1631 Mumtaz Begum died on June 7 at Burhanpur a few hours after the birth of a daughter. Mumtaz was married in 1612 and had given birth to eight sons and six daughters in 19 years.

1632 Construction of Tajmahal started as a mausoleum as well as the burial of Mumtaz or Arjumand Banu Begum. It was completed in 1648. Isa Effendi of Turkey was in charge of construction and nearly 20,000 workers were employed.

Burton and Cartwright, two merchants, were the first Englishmen to come to Bengal. They stayed at Cuttack.

1634 The sacred Muslim relic, a hair of Prophet Muhammad, was brought from Medina to India by Syed Abdullah of Medina. It ultimately found its place in the newly constructed Hazratbal mosque in Kashmir.

Shahjahan's famous 'Peacock' throne was completed by Bebadal Khan after seven years' labour.

1636 Aurangzeb was appointed Viceroy of Deccan by Shahjahan on July 14. It ended in his dismissal in 1644.

1639 Construction of Delhi's Red Fort started on April 29 and was completed on May 13, 1648.

1640 An English factory for textile was established in Lucknow.

Jean Baptist Tavernier came to India for the first time and then at intervals till 1667.

The British, under Day, obtained permission on March 1 to establish a business centre in Madras. The name of the place gradually changed from Sri Ranga Raja Patnam to Chenna Patnam, then Madras Patnam, and lastly to Madras. But the fort was named St. George, which was later known as White Town.

The sixth Sikh Guru Har Govind had to leave Amritsar under the orders of Emperor Shahjahan. Sikhs were not allowed to visit Amritsar till 1708.

1645 Sikh Guru Har Govind passed away on March 28. He nominated grandson Har Rai as his successor and the seventh Sikh Guru.

Noor Jahan Begum, widow of Jehangir, died on December 17.

Dutch established a factory at Kayal, South of Tuticorin. They also returned to Hooghly for business.

Gabriel Broughton, Surgeon of Steamer 'Hopewell', treated Princess Jahanara Begum who was severely burnt. As a reward Shahjahan granted Englishmen to trade throughout the Mughal empire free of any customs duty. She was probably cured with a medicine prepared by a slave named Arif.

1646 Shivaji started his adventurous career by capturing Torna fort from Bijapur.

1648 Tajmahal was completed.

Red Fort of Delhi was completed on May 13. Ustad Hamid and Ustad Hira were the principal masons.

Construction of Moti Masjid (Pearl Mosque) of Agra started. It was completed in 1853.

Capital was shifted from Agra to Delhi and it was renamed Shahjahanabad.

Kandahar was recaptured by the Persians and it was permanently lost to the Mughal rulers of India.

1649 Sant Tukaram (b 1608) passes away.

1650 'Padshahnama' was completed and dedicated to the Emperor by Muhammad Amin Kaswini comprising the history of the first ten years of Shahjahan's rule.

East India Company made a settlement in Hooghly. Thus the Dutch and the English traded side by side in Hooghly.

1655 Job Charnock, founder of Calcutta, arrived in India and obtained employment under East India Company in Bengal as a junior member of the council at Kasimbazar, at a salary of 20 per annum.

1656 The eighth Sikh Guru Har Krishan was born on July 14. (d. 1664)

Golconda was captured by Shahjahan under the command of his son Aurangzeb.

1657 On September 6 Shahjahan suddenly fell ill. His four sons Dara Shikoh, Shuja, Aurangzeb and Murad advanced towards Delhi to capture the throne.

Sivaji committed his first act of hostility on the Mughals by plundering Junnar and partially looting Ahmadnagar.

Indian tea was sold for the first time in England by Thomas Garraway of London. It was then slod as a special drink.

1658 In the struggle for Delhi throne Shuja was defeated by Dara Shikoh on February 14 in the battle of Bahadurpur near Varanasi.

Jaswant Singh was sent by Shahjahan and Dara Shikoh to resist Aurangzeb's advance towards Agra. But Jaswant Singh was defeated at Dharmat on April 15. 7,000 Rajput Rathors sacrificed their lives for the Emperor's cause.

Dara Shikoh in turn was utterly defeated by Aurangzeb

on May 29 in the battle of Samugarh near Agra. Ten thousand supporters of Dara fell in the fight which included nine Rajput and nineteen Muslim imperial commandants of the highest rank. This battle really decided the war of succession in favour of Aurangzeb.

Aurangzeb imprisoned Emperor Shahjahan in Agra fort on June 18. Jahanara decided to remain with her father to share his adversities. But Roshanara, who was greatly instrumental in Aurangzeb's success, left the fort to join Aurangzeb.

Murad was imprisoned by Aurangzeb on July 5 Aurangzeb all along pretended that he wanted Murad to be the Emperor, which Murad believed to be true. Murad was invited in Aurangzeb's camp for formal announcement of accession. But Aurangzeb managed to put a pair of golden fetters on his ankles and at midnight he was packed off to Gwalior fort in a closed 'Howdah' on an elephant's back.

Aurangzeb was informally enthroned on July 21.

Jama Masjid, the largest mosque in the world, was completed. The total area is over 92 metre square and the minarets are 34 metre high and it has three snow-white marble domes.

1659 Shuja was completely defeated by Aurangzeb in the battle of Khajwaha on January 5. He was again defeated in Maksudabad near Malda on April 5. Shuja left Bengal for Arakan in an Arakanese war-vessel on May 12, 1660 and he took refuge in Arakan capital of Mrohang. The King of Arakan Sandathudamma barbarously murdered Shuja and his whole family in 1661.

Dara Shikoh was again defeated in the battle of Deorai on April 14.

Aurangzeb entered Delhi in May and his formal enthronement took place on June 15 with the title 'Alamgir'.

On June 9 Dara Shikoh was treacherously handed over to Aurangzeb's army by Jiwan Khan, a Baluchi chief of Dadar whose life was saved by Dara.

Dara Shikoh was executed on August 30 by stabbing under the order of Aurangzeb. It is reported that when Dara's head was taken to Aurangzeb, he put his foot on

it and exclaimed, 'Behold the face of a would-be Emperor'.

Shivaji Killed Afzal Khan of Bijapur on November 10 near Pratapgarh fort by a clever but undignified move. It could be a preventive murder for Shivaji's own survival.

1660 After a mock trial on a murder charge, Murad was beheaded on December 25 in Gwalior fort and was buried in the traitors' cemetery within the walls of the fort.

1661 Medini Singh, Rajput prince of Garhwal, scared of Aurangzeb's threats, delivered Sulaiman Shikoh, the eldest son of Dara Shikoh to the imperial force. On January 5 he was brought in chains to Aurangzeb's court and was imprisoned for life. He requested Aurangzeb to be spared of the usual loathsome beverage. Aurangzeb took a solemn oath but never kept that oath.

At the death of Guru Har Rai (b. 1630), on November 8, his second son Hari Krishan became the eighth Sikh Guru at the age of 5 years 4 months. He died at the age of 7 years 9 months.

Mir Jumla, the Mughal commander, captured Cooch Behar in December and the Raja fled.

On the occasion of the marriage of King Charles II of England, with Princess Catherine de Braganza of Portugal, the British got Bombay as dowry from Portugal. But its occupation was withheld for four years on various pretences. King Charles II leased it out to East India Company in 1668 for a loan of £ 500,000 at 6 per cent interest per annum for its upkeep and an annual rent of £ 10.

1662 In March Mir Jumla defeated the Ahom King Jayadeva Simha of Assam and entered Gauhati.

Dara Shikoh's handsome son Sulaiman Shikoh, who was captured by Aurangzeb in 1660, was put to death in Gwalior fort in May by administering slow poison.

But Aurangzeb got Dara's daughter Jani Begum married to his second son Azam. Dara's second son Sipihr Shikoh was spared and was later married to the third daughter of Aurangzeb.

Francis Xavier was canonised at Goa on December 2.

1663 Mir Jumla, the Mughal Commander, died in Bihar on March 31. Shayesta Khan succeeded him.

Cochin was captured by the Dutch.

1664 Shivaji started Surat campaign on January 1 and left Surat on January 9 after plundering the place. Thus for the first time the Indian and English troops came in direct conflict.

Shivaji's father Shahuji died in January after a fall while hunting. Shivaji took the title of Raja and began to mint coins in his own name.

Eighth Sikh Guru Har Krishan (b. 1656) died of small-pox on April 6 only at the age of 7 years 9 months in Delhi, where he was summoned by the Mughal Emperor. Before his death Har Krishan nominated Tegh Bahadur, the second son of the sixth Guru Har Govind, as his successor and the ninth Sikh Guru. Tegh Bahadur founded Anandpur in Punjab, the birthplace of the Khalsa, *i.e.* 'The Pure One.'

Sultan of Bijapur granted land to the French to build Pondicherry, 'The New City'.

Raja of Cooch Behar was reinstated by Shayesta Khan, who happened to be Aurangzeb's maternal uncle.

The French East India Company namely, 'La Campagnie des Indes' was formed by Jean Baptiste Colbert.

Aurangzeb prohibited repairs of Hindu shrines and temples.

1665 The tenth Sikh Guru Govind Singh was born on January 1. (d. 1708)

After a siege for two months and outer fortifications destroyed from Mughal gun fire, Shivaji virtually surrendered at Purandhar fort. Treaty of Purandar was signed on September 4 between Raja Jai Singh for the Mughals and Shivaji. It was an extremely humiliating treaty since Shivaji had to give up control of 23 forts to Aurangzeb and was allowed to retain only 12 minor ones.

British got hold of Bombay. Humphrey Cooke signed the instrument of surrender in the house of Lady D. Ignez Miranda.

1666 On January 22 Shahjahan died in Agra fort as a state prisoner. Jahanara arranged that Shahjahan was laid to rest beside Mumtaz in Taj Mahal.

Shivaji arrived at Agra on May 12 as a part of Treaty of Purandhar. Aurangzeb put Shivaji and his six-year old son Sambhaji under house arrest in Agra. Shivaji and Sambhaji escaped in two baskets of sweets on August 19 and arrived at Raigarh in December. Shivaji returned to Raigarh after pilgrimage to Varanasi and Puri with a view to avoid detection. Sambhaji was kept at Mathura under the care of three Brahmins.

Shayesta Khan captured Chittagong District of Bengal from the King of Arakan.

1667 Aurangzeb was persuaded by his court to grant the title of Raja to Shivaji.

Aurangzeb abolished customs duty on Muslims, while that on the Hindus remained.

The Danes established a factory in Bengal.

1663 The first British regiment, namely '1st British European Regiment', was formed in India.

The first official consignment of Indian tea reached Britain after East India Company ordered for 100 lbs of best tea from India.

The first French settlement was established at Surat.

Aurangzeb prohibited all Hindu religious fairs.

1669 Aurangzeb issued a general order on April 9 to the Provincial Governors to demolish all the schools and temples of the infidels. As a result temples of Varanasi, including that of Viswanath, were destroyed.

Bengal Pilot Service was established at Hooghly to guide the ocean going vessels to Hooghly port through the Hooghly river.

1670 Aggrieved at the destruction of Viswanath temple of Varanasi by Aurangzeb, Shivaji captured the prestigious Mughal fort Singhagarh on February 17. But Shivaji suffered the loss of his best comrade Tanaji Malusare. Maratha troops climbed up the rock with the help of a rope ladder tied to the tail of a huge reptile trained for the job. The reptile was named Yashwanti by Shivaji which proved its prowess in no less than twenty-seven similar exploits.

Shivaji plundered Surat from October 3 to 5 for the second time. He collected huge ransom from the French

and the Dutch, but very little from the British because of the valour shown by them. Bohra Muslims had to pay a ransom far in excess of the others.

Aurangzeb ordered the destruction of the great Keshava Deva temple of Mathura. It was built by Bir Singh Bundela of Orchha during the reign of Jehangir, at the cost of Rupees thirty-three lakhs. Aurangzeb ordered to erect a mosque at the site.

East India Company shifted its Indian Headquarters from Surat to Bombay.

1671 The naval port of Jinjeera of Bijapur was handed over to the Mughals.

Aurangzeb ordered dismissal of all Hindu head clerks and accountants from his service.

1672 Court of Judicature was set up as directed by the East India Company and English law was introduced for the first time in India on August 1.

Satnami, a peaceful Hindu sect of Patiala and Alwar, revolted and was ruthlessly suppressed by Aurangzeb. Very few escaped the slaughter.

Aurangzeb sent a powerful army of 40,000 men under Mahabat Khan against the Marathas. Mahabat was also accompanied by 400 Afghan and Punjabi dancing girls. The army attacked the fortress of Salhir. Shivaji's army, under the able guidance of Moro Pant Pingle and Pratap Rao Gujar, completely routed the Imperial army. Only 2,000 of 40,000 strong army could escape with Mahabat Khan. 125 elephants, 6,000 horses and the entire Mughal army fell into the hands of the victors.

1673 Pondicherry was founded by Francois Martin (French) and ultimately it became the capital of French settlements in India.

1674 Shivaji was crowned in Rajgarh fort on June 6 to prove his sovereignty. He took the title 'Chatrapati'. Henry Oxinden of Bombay was present as the representative of the East India Company. Ganga Bhatta, the renowned Brahmin Pandit of Varanasi, who was on a pilgrimage to Deccan, was invited by Shivaji to consecrate him as the lawful sovereign of Maharashtra, to which the saintly and learned Pandit agreed.

On July 12 a treaty of friendship was signed between Shivaji and East India Company, who were allowed to establish factories at Hubli and Rajapur.

Death penalty was imposed by the East India Company for theft.

A group of the British forces mutinied. It was suppressed. Corporal Fake was shot after court-martial, and Capt. Shaxton was deported to England.

1675 Guru Tegh Bahadur (b. 1621), the ninth Sikh Guru, after five days of unspeakable torture, was beheaded on December 19 in Delhi by Aurangzeb for his refusal to embrace Islam. The site of his execution in Chandni Chowk of Delhi is marked by Sis Ganj Gurdwara (the place of the head). The site of cremation of Guru's body is Rikab Ganj, which is next door to Parliament House. The place where the head was cremated in Anandpur is also known as Sis Ganj. Guru Govind Singh became the last Guru in mortal frame. (1675-1708)

1676 East India Company got the authority from the king of England on October 15 to mint, in Bombay, coins named 'Rupee' and 'pice'.

1677 Shivaji arrived at Hyderabad in February when Abul Hasan Qutub Shah, the monarch of Golconda, received him honourably and the two signed a treaty of defensive and offensive alliance against the Mughals. Shivaji then proceeded further south to capture Jinjee fort, and then captured Vellore fortress.

Aurangzeb stopped recruitment of Hindus in public service.

Aurangzeb poisoned his own son Muhammad Sultan, about 38 years old, whom he felt could not be trusted.

East India Company disapproved death penalty for theft.

1678 Rajputs revolted against Aurangzeb for the persecution of the Hindus. Aurangzeb's son prince Akbar went over to the Rajputs.

Designation of 'Chief Justice' was introduced in India by the British.

1679 The Jeziya Tax, abolished by Akbar, was reimposed on the Hindus by Aurangzeb on April 2 to finance the spread of Islam.

There was a great storm at Musalipatnam on October 13 when 20,000 people were drowned.

Aurangzeb attacked Bijapur which was ruled by Diler Khan. Shivaji came to Bijapur's rescue. But his son Sambhaji went over to the Mughals and later came back to Shivaji again.

The famous Haneswari temple of Bansberia near Calcutta, with exquisite terracota carvings, was built.

1680 Shivaji died at Rairi *i.e.* Raigarh fort on April 3. His son Sambhaji succeeded to the throne in May (b. 1630).

The elegant Rana Raj Singh of Mewar, who put up a heroic resistance against the Mughal attack in June, unexpectedly died on October 22.

East India Company established a trading centre in Calcutta.

St. Mary's Church was built in Madras. It was the first church in India and perhaps in Asia. The church was financed by E. Yale in whose name the famous Yale University of U.S.A. was established.

1681 Shivaji's son Sambhaji's coronation was held at Raigarh fort on January 16.

Prince Akbar again revolted against his father Aurangzeb and fled to Sambhaji for protection. He left Sambhaji's court in 1688 for Persia where he died in 1706.

1682 By an order of November 14, 1681 of the East India Company on July 17, Bengal was made into a Presidency independent of Madras.

Aurangzeb, for the first time, took the field against Sambhaji, son of Shivaji.

Aurangzeb captured Ahmadnagar with a great fanfare.

1683 The Company enrolled two companies of Rajput soldiers, one hundred in each and were put under the command of their own Indian Officers. Perhaps that was the first build up of an Indian army by the East India Company.

1684 Aurangzeb sent his son Prince Muazzam to conquer Konkan.

He carried out destruction all the way and reached Goa. Then suffering from hunger and pestilence, he had to retreat to Ahmadnagar.

1685 East India Company obtained approval from King James II to exert British rights in India.

1686 Aurangzeb attacked Bijapur. Mudhuna Pant, the Maratha Brahmin minister of Bijapur, betrayed and went over to the Mughals. He was later assassinated in a peoples' uprising. A peace treaty was signed on October 15 between Aurangzeb and Bijapur.

Job Charnock left Hooghly on December 20 after a skirmish with the Mughal troops and founded the first settlement at Sutanati in Calcutta. But in 1688 he had to abandon it for a short period.

King James II granted a Charter to the East India Company to establish a mint in Madras.

East India Company's naval establishment changed its name to Bombay Marine. The name changed several times thereafter to Indian Navy, His Majesty's Indian Marine, The Royal Indian Marine, The Royal Indian Navy. Since India's independence it is known as Indian Navy.

1687 Aurangzeb annexed Golconda on September 30 from the Qutub Shahi Sultan Tana Shah because of the treachery of his General Panni.

Madras was the first Presidency to be chartered as a Municipal Corporation with a Mayor's Court on December 11.

In spite of the peace treaty signed with Bijapur in 1686, Aurangzeb again attacked Bijapur on the pretext that the Muslim ruler there committed a crime by employing a Hindu minister. After seven months' resistance Bijapur surrendered. With that, 197 year old Adil Shahi dynasty of Bijapur extinguished.

1688 French East India Company got the sanction from Aurangzeb to establish a settlement in Chandernagar of West Bengal.

As a result of dispute with the Mughal Governor of Bengal, the British left Bengal and went to Madras.

Shivaji's son Sambhaji was captured by Aurangzeb on December 28, while he was waking up from a drunken slumber at Sangameswar. Sambhaji's Brahmin bodyguard Kulesha tried to defend single-handed. He was severely

wounded and both were taken prisoners.

1689 Sambhaji and his bodyguard Kulesha dressed as buffoons, with rattles in their hands and chained to the camels, were paraded through the streets. They were brought before Aurangzeb at Tulapur, sixteen miles from Pune. The Emperor gave the choice to Sambhaji either to accept Islam or death. Sambhaji regained his pride and regardless of consequences stated that on the day when the Emperor would bestow upon him his daughter's hand in marriage, he would accept the faith of the Prophet. Aurangzeb, in a frenzy of vindictiveness, ordered before the entire court that both Sambhaji and Kulesha should be blinded, their tongues cut out and then beheaded. This was done on March 14.

Their heads were paraded as trophies in each Deccan city and their bodies were thrown as food to the pariah dogs.

On October 19, Raigarh surrendered with Sambhaji's queen Jesubai and her child. Aurangzeb ordered the child to be brought up in Islamic faith. But at the request of the Emperor's second unmarried daughter Zinnatunnisa, the Emperor for the only time on record, yielded to a gentler emotion and named him Shahu, or 'The good one'.

1690 The British reconciled with the Mughal Emperor and the city of Calcutta was founded in Sutanuti village by Job Charnock on August 24. This happened, his third attempt. Later in 1698, the British purchased the three villages Sutanuti, Govindpur and Kalikata from the Sabarna Chaudhuris for a paltry sum of Rs. 12,000. These three villages formed the nucleus of Calcutta city.

1691 Being continuously oppressed by the Mughals and to avenge the destruction of Keshava Deva temple at Mathura by Aurangzeb, the Jats, under Raja Ram Singh, attacked Akbar's mausoleum in Sikandra. Apart from looting it, they dragged out the bones of Akbar and burnt them.

1693 Job Charnock, founder of Calcutta, died in the same city on January 10 and he was laid to rest. His tombstone was made of Charnockite granite named after him.

Company got the grant of three villages adjoining

Madras. In 1708 other three villages were added. In 1717 Emperor Farrukhsiyar confirmed rights of these villages on the British Embassy of John Surman and Edward Stephenson.

1695 In May Aurangzeb forbade all Hindus, except Rajputs, to ride 'Palkis, elephants, thorough-bred horses and to carry arms'.

1696 A fort was built in Calcutta by the British and was named Fort William, to give compliment to the ruling British monarch. This fort was demolished 120 years later and the present fort was built.

1698 Jinjee fort, the seat of Maratha power, fell to Aurangzeb on February 17, after eight-year siege. Raja Ram, the Regent, escaped and selected Satara as his capital.

Prince Azam Shah, Subedar of Bengal and grandson of Aurangzeb, authorised East India Company to purchase the Zamindari of Kalikata, Sutanuti and Govindapur from Sabarna Chaudhuris of Barisha, for a sum of Rs. 12,000/-.

A rival East India Company was formed in England with the approval of House of Commons, under the name "The English Company Trading to the East Indies".

1699 Maharaja Jai Singh II of Jaipur came to Amber throne on March 5.

On March 30 Guru Govind Singh baptised the first five chosen followers (Panch Pyare) at Anandpur in Punjab. They were called Khalsa and were given five distinguishing characteristics—Kesh (unshorn hair), Kangha (comb), Kara (steel bracelet), Kachha (shorts), and Kirpan (sword). They were given the suffix 'Singh' meaning lion. They were named, Daya Singh, Dharam Singh, Himmat Singh, Mokham Singh and Sahib Singh.

Raja Ram at the head of 60,000 soldiers took offensive against the Mughals. Pune, Nasik and the entire Godavari valley were recovered by the Marathas.

Calcutta became the seat of Presidency and a Governor was appointed for Fort William.

1700 Raja Ram died of small-pox. He was succeeded by his infant son Shivaji III. The Regency was taken up by Raja Ram's widow Tara Bai, who led the Maratha counter-offensives against the Mughals.

1701 John Norris, representative of King William III of Britain, had an audience with Emperor Aurangzeb at Parnela in South India on April 28. Norris came in a grand procession with immense attractive presents to impress upon Aurangzeb about William's prosperity.

1702 The old and new East India Companies united on July 22 and was named 'United Company of Merchants of England Trading to the East Indies'. This name finally changed to 'East India Company' in 1833.

Mir Zafar, son of a poor Brahmin of Deccan, purchased by a Persian merchant and converted into Islam, was appointed Dewan of Bengal and eventually in 1704 the Viceroy of Bengal, Bihar and Orissa by Aurangzeb who gave him the title Murshid Quli Khan. The new capital of Bengal named Murshidabad was founded by him.

1705 On February 8, Aurangzeb had his last campaign to seize the fortress of Wagingera, who resisted violently. When on April 24 Aurangzeb's army entered the stronghold, they found it completely empty. The defenders escaped through a tunnel at night to join their Maratha allies. The Emperor was forced to face bitter humiliation.

1706 French Governor General and founder of Pondicherry Francois Martin died on December 30.

The Danes sent the first Christian missionary Zeigenbalg, a Protestant, who confessed that his mission had little success.

1707 Aurangzeb died at Ahmadnagar on February 21. A testament was found under his pillow in which he made a division of his empire amongst his sons in a futile attempt to prevent fratricidal struggle. His son Prince Muazzam (Shah Alam) succeeded to the throne on March 3 as Bahadur Shah I. But his second brother Prince Azam opposed him. Bahadur Shah I fought a decisive battle on June 8 against his second brother near Jajau, South of Agra. Azam lost his life along with his two sons. Later Bahadur Shah I had to fight his third brother Kam Bakhsh at Hyderabad on January 13, 1709. Kam Bakhsh died of wounds.

In the fratricidal struggle of the Mughal princes, the Jat leader Churaman Singh promised support to one party and looted the camps of both the princes.

Badan Singh who succeeded the leadership of the Jats did not approve the double-dealing of Churaman Singh. He laid the foundation of a new ruling house of Bharatpur, which was later consolidated by Maharaja Surajmal, born in the same year 1707.

Famous Urdu poet Mirza Galib was born on December 27.

1708 After the death of the tenth Sikh Guru Govind Singh at Nanded on September 19 due to stabbing by an Afghan assassin, a hireling of Nawab of Sirhind, Banda Bahadur Bairagi became the temporal leader of the Sikhs and captured Amritsar from the Mughals. Holy Granth Sahib since then is considered as the representative of the Sikh Gurus.

Shahu, son of Sambhaji, entered Satara after being released by Aurangzeb's son Azam the previous year. Shahu was crowned as the Maratha ruler at Satara. On the other hand Tara Bai, Raja Ram's widow and Regent for Shivaji III, declared Shahu as an impostor. Thus a civil war began amongst the Marathas.

1709 Bahadur Shah I (Shah Alam I) defeated his third brother Kam Bakhsh at Hyderabad on January 13 and and consolidated his position as the Mughal Emperor.

1712 Bahadur Shah I died at Lahore on February 28 at the age of 72. His four sons fought for the throne and the only survivor took the throne on April 20 as Jahandar Shah. He put to death all the princes. Only his nephew Farrukhsiyar escaped the massacre since he was away in Bengal.

Shivaji III, son of Raja Ram and Tara Bai, died young. His other brother Sambhaji was put on Kolhapur throne. Thus, there were two Maratha Royalties—one at Satara and the other at Kolhapur.

1713 Farrukhsiyar captured the throne of Delhi from Jahandar Shah with the assistance of two Sayyid brothers namely Hussein Ali Khan and Abdulla Khan. Jahandar Shah was strangled to death on February 13.

Balaji Viswanath, a very remarkable man in Maratha history, was appointed Peshwa on November 16 by Shahu. Since then Shahu's ascendency was secured.

1715 The first Christian Church was built in Calcutta. Its steeple fell in 1737 and the church was destroyed in 1756 by the troops of Siraj-ud-daula. The present St. John's Church stands at the same place.

Asaf Jah, the Viceroy of Mughal Emperor, established himself as the Subedar of the Deccan and later became the first Nizam of Hyderabad.

1716 Sikh Chief Banda Bahadur Bairagi surrendered to the Mughals at Gurdaspur. He was brought to Delhi alongwith his followers. He was torn to pieces with the help of hot spincers. Several days thereafter, about one hundred followers of Banda were put to death every day.

Rana Sangram Singh II became the ruler of Mewar. He was an able opponent of Mughal ruler Muhammad Shah, and hence forward dismemberment of Mughal empire started.

1717 Surman got the 'Firman' from Farrukhsiyar for acquisition of 24-Parganas of Bengal by the Company and the right of free trade in Bengal. Surman also got the right over six villages around Madras.

Peshwa Balaji Viswanath tried to re-establish Maratha power. He conducted a Maratha convention and Shahu was acknowledged as the independent sovereign of the Marathas.

1718 Hussain Ali Khan, with the backing of the Marathas, marched to Delhi from Deccan. Farrukhsiyar was caught, blinded and privately assassinated in an ignominable manner by the Sayyid brothers in 1719.

There was a great famine in Gujarat.

1719 Two puppets were successively put on the throne of Delhi by Sayyid brothers and they were probably killed soon after. Then Rustam Khan, a grandson of Aurangzeb, was made the Emperor with the title Muhammad Shah. He was the last real Emperor of India with any authority.

Murshid Quli Khan, Governor of Bengal, got virtually an independent status.

1720 Peshwa Balaji Viswanath died in October and was succeeded by his son Baji Rao I on May 21, 1721. Baji Rao Ị was a great soldier and general.

Muhammad Shah murdered Hussain Ali Sayyid, but

spared the life of the other brother Abdullah Khan Sayyid, who was imprisoned and poisoned to death in 1721. Muhammad Shah then became a free monarch.

A great earthquake shook Delhi. Nine shocks were felt causing great destruction and loss of lives.

1721 Baji Rao I succeeded Peshwa Balaji Viswanath on May 21.

'Nawab of Oudh' family was established by Sadat Ali, a Khorasan merchant. The dynasty came to an end in 1856.

Indian Sepoys were for the first time recruited by the French at Mahe.

Cricket was played for the first time in India at Cambay in Gujarat, between two groups of British sailors.

1722 Bharatpur, popularly known as Lohagarh, was founded by Maharaja Badan Singh, the Jat ruler.

1724 Mir Qumar-ud-din Chin Kilich Khan defeated the Mughal Viceroy of Deccan in the battle of Shakarkheta. The Mughal Emperor Muhammad Shah gave him the title 'Asaf Jah'. He established independent Nizam dynasty of Hyderabad. He died in 1748.

1725 Murshid Quli Khan or Murshidabad died. He was succeeded by his son-in-law Suja-ud-daula, who destroyed Ostend East India Co. of Germany in Banki Bazar on the Hooghly river opposite Chandernagar.

1726 King George I of England empowered the Company on September 24 to establish Municipal Corporations and Mayor's Courts in Bombay, Calcutta and Madras. Calcutta Mayor's court continued till 1774.

1727 Jaipur City was founded by Maharaja Jai Singh II of Amber on November 18. Vidyadhar Chakravarty of Bengal was the architect.

1728 Jai Singh's astronomical tables were completed on the basis of his own observations for seven years. He started the construction of his own observatory in Jaipur.

1729 First Freemason's Lodge of India was established in Calcutta Fort William.

1730 Shahu defeated Sambhaji and was acclaimed as the ruler of the entire Maratha territory, except a small area around Kolhapur.

1731 The Swedish East India Co. was formed on June 13 at the instance of King Fredrick of Sweden, who gave the Company a charter for 15 years.

King John V. of Portugal formed a temporary Portuguese East India Company.

1735 Bombay Council decided to make a ship-building yard in Bombay under the control of Navji Nusserwanji Wadia.

1737 The worst cyclone on record in India hit Calcutta on October 11 and 12. This was accompanied by a 12-metre high tidal wave as well as a violent earthquake. It took a toll of 300,000 lives and 20,000 vessels were cast away.

Nizam was defeated by Baji Rao I and Marathas appeared as the paramount power in India. Baji Rao I marched upto Delhi.

1738 Shuja-ud-daula died. Sarafraj Khan became the Governor of Bengal. But he was an incapable person.

Nadir Shah Quli, the Persian Turk, entered India in November.

1739 Nadir Shah entered Delhi. On March 22, enraged at the assassination of one of his soldiers, he gave the signal from Sunheri mosque for the infamous general massacre of Delhi. The massacre and pillage continued for 58 days in which 20,000 citizens perished. He returned to Persia with Shahjahan's famous peacock throne and Kohinoor diamond. His invasion left the Mughal empire bleeding the prostrate.

Afghanistan was separated from Indian empire as a result of a treaty signed between Mughal Emperor Muhammad Shah and Nadir Shah on May 26.

Marathas captured Seattle and Bassein from the Portuguese. Karikal was founded by the French.

1740 Peshwa Baji Rao I died on April 28 on the banks of the Narmada river and his son Balaji Baji Rao was enthroned as the Peshwa.

Ali Vardi Khan, Sarafraj Khan's brother and assistant in Bihar, ousted Sarafraj in the battle of Giria on May 20 and captured the throne of Murshidabad. Ali Vardi was recognised as the Viceroy of Bengal, Bihar and Orissa, by the Mughal Emperor.

1741 Marathas from Berar, also known as Bargis, started

pillaging Bengal under Bhaskar Pandit for almost ten years and caused a lot of damage.

1742 Nana Phadnavis, the Maratha master-diplomat, was born on February 12.

Nawab Ali Vardi Khan of Murshidabad gave permission to the British to dig a ditch . Known as 'Maratha Ditch', around Calcutta, to protect the citizens of Calcutta from the Bargis. Later the ditch was filled and called 'Circular Road'.

Dupleix became Governor of Pondicherry from Chandernagar.

1743 Jai Singh II, the founder of Jaipur City and the most renowned ruler of Jaipur, died.

Marathas pillaged Malwa.

1744 Bhaskar Pandit, under whose leadership the Maratha Bargis were pillaging Bengal, was invited by Ali Vardi Khan for a discussion and Bhaskar Pandit alongwith his nineteen officers was treacherously slaughtered.

Robert Clive entered the service of East India Company.

1745 Raghoji Bhonsle of the Marathas pillaged Orissa and most of Burdwan, as reprisal for Bhaskar Pandit's murder.

1746 De La Bhourdonnais of France captured Madras from the British.

1747 Ahmad Shah Abdali (Durrani) of Afghanistan entered India for the first time. He was opposed by Mughal Emperor Muhammad Shah's son, also named Ahmad Shah Abdali invaded India for the ninth and last time in 1767.

1748 Mughal Emperor Muhammad Shah died on April 27 and was succeeded by his son Ahmad Shah.

Nizam Asaf Jah, the ruler of Hyderabad and the mighty opponent of the Marathas, died in June.

On the basis of restitution of all gains in India to each other, peace was declared between England and France after 1740 war in Europe. Madras once more flew the English flag.

1749 Chatrapati Shahu, grandson of Shivaji, died in December.

Raja Ram, a posthumous son of Shivaji II, was brought to Satara and solemnly crowned.

1750 Warren Hastings landed at Calcutta for the first time in January at the age of eighteen as a civil servant of the East India Company.

Raja Ram was brought from Satara to Pune by 'Sangola Agreement'. The chief offices of Maratha State were vested in Peshwa, who became the *de facto* Maratha ruler. Pune became the capital of Maratha empire instead of Satara.

1751 Clive exhibited heroic feat in capturing Arcot on August 30 from Chanda Saheb. The fame of Enlgish valour spread throughout India.

Tipu Sultan of Mysore was born on November 20.

Ahmad Shah Abdali (Durrani) of Afghanistan invaded India for the second time and annexed Punjab and Sind to Afghanistan.

A brilliant French leader Bussy started dominating affairs in Nizam's territory in Hyderabad until he was recalled by the French Governor Lally in 1758.

1752 Chanda Saheb, Nawab of Arcot, was finally defeated in the battle of Tiruchirapalli. After his surrender he was executed by the British forces under Clive.

Ahmad Shah Abdali of Afghanistan invaded India for the third time and captured Kashmir.

Gregorian calendar came to be used throughout the British Dominion. In 1582 Pope Gregory changed Julian calendar to Gregorian calendar. October 4 was called October 15 and every fourth year a Leap-year.

1753 Maharaja Surajmal made himself rich by plundering Delhi between May 9 and June 4. His vandalism eclipsed those committed by Ahmad Shah Abdali. He became the richest and the wiliest potentate in the 18th century India.

Nawab of Oudh virtually became independent of Mughal rule.

Siraj-ud-daula was formally declared Ali Vardi Khan's successor in Bengal. He manifested a rather cruel disposition in his use of power.

1754 Dupleix left India in September.

First Nizam of Hyderabad's grandson Sahabuddin, son of Emperor Jahandar Shah, more known as Gaziuddin, deposed and blinded Delhi Emperor Ahmad Shah as well

as his mother. He took the throne with the title Alamgir II and became entirely independent of the Marathas.

1755 The principal Danish settlement was established in Serampore near Calcutta.

1756 Ali Vardi Khan of Bengal died in Murshidabad on April 9. His youngest daughter's son Siraj-ud-daula succeeded him as the Nawab of Bengal at the age of 20 years.

Jose Custodio Faria was born in Candolim of Goa on May 31. This Goan scientist-revolutionary took part in the French Revolution. He was also known as Abbe Faria. The celebrated French writer Alexander Dumas has immortalised this man in his classic 'Count of Monte Cristo'. He died in paris on September 20, 1819.

Siraj-ud-daula attacked Calcutta on June 17 with 50,000 soldiers and captured it on June 21. British troops, captured during the battle, were locked up in a small room. 146 soldiers were reported to have perished that night due to suffocation. This controversial incident is known as 'Black-Hole Tragedy'.

Clive sailed from Madras on October 10 with 5 battleships, 5 other vessels, 900 European soldiers and 1,500 Indian sepoys, to recapture Calcuta.

Ahmad Shah Abdali of Afghanistan invaded India for the fourth time. He sacked Mathura and Brindavan and entered Delhi.

Suja-ud-daula became the Nawab of Oudh.

After Badan Singh's death his adopted son and successor Surajmal became the Jat chief. He made the Jats a very formidable power in Hindustan.

1757 British recaptured Calcutta on January 2 under Clive.

Bandel was captured on January 12 by Captain Eyre Coote from the Portuguese.

Siraj-ud-daula advanced towards Calcutta with 40,000 troops. Clive sent on envoy to him for negotiation on February 4. On February 9 a treaty was signed between Siraj and Clive conceding the British the right to fortify Calcutta, to establish a mint and reparation of British losses.

Clive succeeded in taking Chandernagar from the French on March 23.

On June 13 Clive started his march for Murshidabad with 900 Europeans of 39th Foot Regiment, 2,000 Indian soldiers and 8 pieces of cannon. Siraj-ud-daula assembled 15,000 cavalry and 35,000 infantry. On the way Clive captured Katwa on July 17. Siraj took the offensive on June 23 at Plassey of Bengal, lost the battle and fled on a camel. British casualty was 22 dead and 56 injured. Siraj-ud-daula did not lose more than 500 men.

On June 29 Mir Zafar was installed as the Nawab of Bengal, Bihar and Orissa.

Siraj-ud-daula was captured and assassinated on July 2 by Muhammad Beg at the instance of Miran, son of Mir Zafar.

Clive became the Governor of Bengal for the first time after 24-Parganas were ceded to the East India Company by Mir Zafar on December 20.

The famous Chowringhee Road of Calcutta was constructed.

The construction of present Fort William of Calcutta was started by Lord Clive and was completed in 1781. It is reputed to be the only fort in India which has never been besieged. No shot was ever fired from its ramparts or fortifications.

Section Four
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